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Chronicle

The War.—North and south of the Ancre River the British made considerable gains during the week. Advancing on a five-mile front on both sides of the river,

Bulletin, Nov. 13, they took Beaumont-Hamel, Beaumont court and St. Pierre Divion. About *p.m.-Nov. 20, a.m.* one mile was the measure of their greatest gain. Later the English drove the Germans still further east from their positions north of the river, and succeeded in pushing forward a quarter of a mile on a two-mile front south of the river. They have now reached the outskirts of Grandcourt. They lost, however, some important positions which they had recently taken from the Germans at Butte de Warlencourt. North of the Somme the Germans regained some ground at Saillisel, which for a time was entirely in the hands of the French. The line in the St. Pierre Vaast Wood has been swaying to and fro during the week, but is practically unchanged. South of the Somme the Germans got a footing in the village of Pressoir, but later were forced to withdraw.

In Western Macedonia the Serbians have made notable progress. Southeast of Monastir they forced the Bulgarians to abandon their strong positions at Kenali and to retire about six miles to the north bank of the Viro River. As a consequence the Serbians reached a point about four miles distant from Monastir. Further east the Serbians fought their way seven miles north of Polok along the Chuke Ridge, and captured Iven, Tepavtsi and Yarashok. Later they reached the outskirts of Kanena, took Grunishite, Brnik and Hill 1378, and finally forced the evacuation of Monastir. In Eastern Macedonia the British have captured Barakli, and Karakaska; they have also driven the Bulgarians from Prosenik and Kumli.

In the Dorna Watra district the Russians have taken several heights near Jacobene, west of Kimpolung; but further south, in the Gyergy Mountains, the most that the Rumanians have been able to do, has been to hold their own. Southwest of the Oitoz Pass they have been driven from the summit of Mt. Rungel. On the southern slopes of the Transylvanian Alps the Central Powers have penetrated still further into Rumania. In the Prahova Valley they have advanced west of the Predeal

Road, and northwest of Kimpolung they have captured Liresti. In the Alt Valley they have reached a point fifteen miles south of the border, and in the Jiu Valley they have forced the evacuation of Tergu Jiu and reached the Orsova-Craiova railroad. In Dobrudja nothing important has taken place.

Belgium.—According to press dispatches of November 13, Cardinal Mercier, Primate of Belgium, has issued a protest against the deportation of Belgians into Germany for forced labor. The protest

The Deportations is dated November 7, and is signed by Cardinal Mercier in behalf of all the Belgian bishops, except the Bishop of Bruges with whom he was unable to communicate. The protest reads in part:

The situation which we denounce to the civilized world may be summed up as follows: Four hundred thousand workmen are reduced to unemployment through no fault of their own, and greatly inconvenience the German occupation. Sons, husbands, fathers, respectful of public order, bow to their unhappy lot. With their most pressing needs provided for, they await with dignity the end of their period of trial. Now, suddenly, parties of soldiers begin to enter by force these peaceful homes, tearing youth from parent, husband from wife, father from children. They bar with the bayonet the doors through which wives and mothers wish to pass to say farewell to those departing. They herd their captives in groups of tens and twenties and push them into cars. As soon as the train is filled the officer in charge brusquely waves the signal for departure. Thus thousands of Belgians are being reduced to slavery. The Germans are not only enrolling the unemployed, but they are also recruiting a great number of men who have never been out of work.

On November 16, the Belgian Legation at Washington made public its protest to the United States against the "enslavement" of Belgian civilians by Germany. Minister Havenith asked "the active intervention of the Government of the United States to obtain the cessation of this deportation of Belgian workmen into Germany, and to secure the liberation of those who have been already deported." The Belgian protest is as follows:

The German Governor General in Belgium is forcing thousands of Belgian workmen who are unemployed or without work to go to Germany to work in the quarries, in manufac-

turing concrete and in the lime kilns, under pretext that they are a charge upon public charity. The Belgian Government protests energetically against this coercive measure, which is contrary to the law of nations and the laws of humanity. The Government of the King asks the active intervention of the Government of the United States to obtain the cessation of this deportation of Belgian workmen into Germany and to obtain the liberation of those who have been already deported. The Germans claim that these workmen are not employed in war industries. It should be remarked, however, that they are employed in industries directly connected with the war and that the employment of this Belgian labor releases a great number of German workmen who are sent to the front. Thus these Belgian workmen are compelled practically to fight against their own country.

Mr. J. C. Grew, Chargé d'Affaires of the United States Embassy at Berlin, has been collecting information on the subject from various sources and has recently, at the request of our State Department, taken occasion to discuss the matter informally and unofficially with the higher German officials to get material in shape for a conference which he hopes soon to have with Dr. Bethmann-Hollweg, the Imperial Chancellor.

France.—Questions affecting finance, economics, and the closer cooperation of France with her allies, are now occupying the country. In financial circles, interest in

Financial and Military Programs the war-loan overshadows that taken in the budget for 1917. Credits asked by the Government for the first three months of 1917 amount to \$1,707,800,000, making a total since the beginning of the war of \$14,050,000,000.

According to so well informed an authority as Yves Guyot, the question of a revision in taxes in order to increase the revenue of the country has come up, and the Senate has begun discussion of a plan for putting the tax-system on a new basis. The new scheme calls for alteration of the system established in the Revolution and in usage since 1791. In the opinion of many, it would have been simpler to have adopted the Ribot plan of increasing existing taxes.

The difficulty of transportation, which began with the war, continues to exist, and has become even more acute, as the number of freight cars in the country is less than it was two years ago. This is largely due to the fact that less than ten per cent of the cars ordered in foreign countries has been delivered. The gravity of the financial and economic situation may be surmised from the fact that a committee of Presidents of Chambers of Commerce has renewed its request that an end be put to the moratorium, or at least that interest on debts affected by the moratorium be declared due and collectible. While the country is diligently studying these internal questions, the Council of the Allies now gathered in Paris, is outlining a more general plan of conduct, whose purpose is to influence the management of the war. Mr. Asquith is conferring with M. Aristide Briand, the French Premier, on the diplomatic situation, Messrs. Lloyd George and Albert Thomas are discussing the munitions

question, while the chiefs of the allied armies are debating the military problems.

Germany.—Governor-General von Bissing has issued this explanation of the deportation of Belgian workmen into Germany. More than 1,000,000 men, women and *German Explanation of Belgian Deportation* children had been made dependent by lack of work. To remedy this condition, attempts had been made to reopen the Belgian factories, in spite of the fact that the importation of raw materials was cut off. Representatives had even been sent to England to obtain permission for such importation, and a promise had been made that none of the manufactured goods would be used at home and that the entire produce would be sold at seventy-five per cent of the cost price of production. To this plan England absolutely refused to agree. Though some factories were nevertheless opened, yet the unemployment could be remedied only by great public works. But these undertakings accumulated enormous debts for the cities, while the works constructed often answered no pressing need. The demoralizing effects of continued idleness made it a matter of duty to find another solution of the difficulty. The problem was solved by sending men to fill the positions offered in Germany. Thus regular employment was provided and good wages paid. General von Bissing asserts that great care has been taken, according to strict orders, that no one should be forced from Belgium who had not refused work. This refusal was in each case to be proved by witnesses. Many went voluntarily, realizing the advantages it meant to them. No discrimination, it was said, was made between Belgian and German workmen. The average wage is eight marks, whereas in Belgium it had been four marks. Particular care is taken that the Belgians can send money to their people, who in the meantime are provided for out of the public charities. Such in brief is the explanation attributed to the German Governor-General. The inquiries made by the United States in regard to this question will be answered by Germany. The Berlin report says:

The German Government, according to authoritative statements, will not hesitate to give the Washington Government the desired information regarding the Belgian workmen. The German Foreign Office understands that the American step was evoked by various reports circulating abroad regarding German action in Belgium, and by a desire to have authentic information regarding the measures to be taken in case such reports should threaten to interfere with the execution of Belgian relief work and the collection of funds in the United States.

The criticism referred to regards certain details of the deportation, "notably the apparently unsystematic manner of selecting and assembling the men for transfer to Germany, disregarding in some instances the question whether they are already employed in Belgium or do not belong to the laboring classes."

Great Britain.—The proposal of the President of the Board of Trade, Mr. Runciman, that a "food dictator," or

an official with similar powers, be appointed, was adopted when the Order in Council for the regulation of supplies was ratified by the King on November 16. Speaking in the House of Commons on the preceding day, Mr. Runciman asserted that the measure was not forced by any present need, but was advisable as a precaution for the future. Up to the present time, Great Britain has been able to take advantage, without difficulty, of the abundant harvests in Canada, Australia and the United States; for the future, however, greater reliance upon Australia seemed necessary, and this fact involved the difficult question of transportation. It is stated that during the last twelve months, the price of foodstuffs has advanced twenty-seven per cent, and the average rate is now seventy per cent higher than in July, 1914. Mr. Runciman's proposal met no opposition in the House, and has been commended by the press. The appointment of the new official will be announced shortly. The choice is said to rest between Mr. Runciman, Lord Devonport, and Lord Milner, former High Commissioner for South Africa.

Ireland.—The Dublin *Weekly Independent* complains that Ireland is being denuded of its woods at an alarming rate. In 1907 the Department Committee on Irish

Woodlands and Crops

Forestry officially reported that the area of woods in Ireland was 306,661 acres, the smallest proportion of woodlands of any country in Europe, except Iceland. According to the evidence given before the Committee, the process of cutting down without replanting was going on at a "terrible pace." One of the most serious aspects of this state of things was the menace it constituted to existing Irish wood-working industries which are dependent on home-grown timber. To make matters worse, seventy-two per cent of the trees felled are sent out of the country. The Committee found, that apart from existing woodlands, at least 750,000 acres of land suitable for planting were available, and that altogether over 1,000,000 acres might be devoted to forestry without involving any disturbance of existing agricultural industries. The Committee also suggested that the State should undertake a scheme of national afforestation. But, says the *Independent*, considering that the area of woodlands today has been reduced to 295,000 acres, it is apparent that the State will pay no serious attention to the suggestion. Even the insignificant grant of \$51,000 made by the "Development Commissioners" for the purpose of afforestation has been abolished. If the present process continues much longer, and there is no planting on a large scale, the country, adds the Dublin journal, will be completely stripped of its woods.

To this cry of alarm must be added, the still sadder reports, alluded to in last week's AMERICA, of the blight of the potato crop, especially in the West. Mr. T. W. Russell's "Parliamentary Paper," issued recently, draws a painful picture of the state of affairs in the stricken

districts. In the West the crop appears to be one-half to two-thirds of the normal. If a speedy remedy be not applied, this means famine to the poorer peasants. This year they will not be able to make up for the shortage by using Indian meal, owing to the greatly increased price. The plight of the sufferers calls for energetic action.

Mexico.—As was to be expected, Mexico played a part in our last elections, how large it is impossible to tell. To the credit of the Republicans, be it said that they did

Mexico and the American Election

not inject religion into the campaign. The Democrats, on the other hand, improved their opportunity at every turn. From the "Masonic Temple" of New York came a large pamphlet extolling Mr. Wilson for breaking down the Catholic Hierarchy in Mexico, and declaring that "big money" and the Roman "political machine" had conspired to elect Mr. Hughes. On the Sunday before election day another pamphlet entitled "Bulletin No. 16. Issued by the Board of Foreign Missions of the Presbyterian Church in the U. S. A." was distributed in New York, in one instance at least at the door of a church. Some extracts will show the nature of the contents:

Mexico's saints and idols are being shattered and who will fill those vacant niches with better things, if the Christian people of the United States do not supply their places? Listen to this statement from one of our missionaries now in the field: "Last week the great aristocratic church of Merida was swept clean of its idols and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican whose hands were still covered with the dust of the idols he had been helping to smash said to a friend of mine: 'We saved a few images which we are going to take to the public schools and standing them up before the children, say: There you see what a saint looks like and now you see how he can be destroyed. Then with a hammer the image will be pounded to pieces before the eyes of the children.'"

General Carranza is bitterly opposed to the Roman Catholic Church—he shows most excellent judgment in his choice of men for prominent political positions. A number of these men are Protestants, not in name only, but are leading earnest, active, Christian lives. True democracy and Protestant Christianity go hand in hand. Carranza is working for a democracy and Mexico is bound to have Protestant Christianity when she becomes a true democracy. The present Minister of Education in Mexico was educated for a Methodist minister. . . . The Superintendent of Schools of the State of Guanajuato is a graduate of the Presbyterian Theological Seminary at Cayoacan and later of Washington and Jefferson College. . . . Another Presbyterian is at the head of the technical schools. Another has gone about the country explaining to people the propaganda of the Carranzistas. . . . A Protestant is Superintendent of the Hidalgo State Schools. Another is on Carranza's staff, and many others are in positions of influence. . . .

The most remarkable pamphlet of all was the one which appealed to Catholics. On one side was a picture of Messrs. Daniels and Garrison, surrounded and surmounted by priest-chaplains of the army and navy. Below it was an appeal from which these extraordinary extracts are taken:

The above shows how well our interests are looked after at Washington, and how well it pays to have Secretary Tumulty and the first non-Mason in the White House. . . . Through Secretary Tumulty and the President our affairs have been satisfactorily adjusted in Mexico, and Carranza will do the right thing by us. We have fared well at the hands of the Administration, liberal appropriations having been made for our Indian schools and for our charities in Washington, Philippine independence having been set at an indefinite date; and appointments to office having been in due proportion to our deserts. A word to the wise is sufficient.

On the obverse side of the sheet is a picture of the President and Mr. Tumulty, both well posed. Below, the Catholic Church is paid this fine compliment:

On January 28, 1915, President Wilson vetoed the Burnett Immigration Bill, containing the illiteracy test, which, if enacted, would amount to federal statutory recognition of the public school principle. As a test for immigrants it would bear most heavily upon aliens coming from **Roman Catholic countries** and would cause those countries in time to establish religion-less public schools, with all their A. P. A. effects. One good turn deserves another. In these times of agitation and scurrilous criticism we should all stand together.

Thus were politics played at the expense of truth and decency. Not long before election Cabrera, chairman of the Mexican section of the Joint Commission, made public a telegram signed by ten priests under the leadership of one José Cortes, protesting that, although there had been outrages against priests, Sisters and churches in 1914, yet Carranza was now most fair. The trustworthiness of this statement may be judged from the fact that Cortes is a "suspended" priest from the diocese of Havana. When Carranza entered Mexico City, Cortes, styling himself a revolutionary colonel, accompanied him and from the pulpit of a local church proclaimed the First Chief "the anointed of the Lord" (*el unido del Señor*) and "the living image of the Divinity" (*destello de la divinidad*).

In the current number of the *Outlook* Mr. Gregory Mason, no friend of the Catholic Church, confirms all that has been charged against Alvarado in Yucatan. In an article, "A Social Despot in Yucatan," he says:

**Sacrilege
Confirmed**

Two years ago there were more than a hundred priests and many nuns in Merida alone. Today there are five priests and no nuns in the whole State. Today religious services are held in only four churches in the State, and those are in Merida. Priests, nuns and Archbishop have fled [most of them were expelled], and nunneries, convents, monasteries and churches have been bought or confiscated by the State. As a rule, the Governor paid for these properties [this is not true] but at that time depreciated Carranza money was the legal tender of the State, and the young social reformer of thirty-six told me with a chuckle how he acquired properties worth \$300,000 for a few thousand dollars gold. . . . He admits that his preachings were the people's inspiration, when, more than a year ago, a meeting of labor unions adjourned to go from church to church tearing idols from their niches, burning those which would burn, and strewing church floors with the fragments of others. Today the churches of Yucatan are being used more materially than spiritually. . . . In Merida one is used as a club-house by the Masons who backed the revolution of Carranza and are now enjoying the fruits of their victory; another

houses a students' club, another is the headquarters of the Bricklayers' Union, a fourth is a storehouse for alcoholic liquors, . . . a fifth has been torn down to make room for a park, while the impressive and lofty cathedral is filled with canned meats and vegetables. . . . The Bishop's palace . . . is being renovated and remade into the Palace of Art. . . . The rationalist, freethinker, or whatever he chooses to call himself, in short, the person who accepts no established religion and who hopes eventually for the abandonment of all churches and fixed creeds . . . will think he has found a millenium if he goes to Merida today.

All this hardly agrees with the report of the Mexican section of the Joint Commission.

Rome.—It is officially announced, says a Catholic Press Association cable, that at the secret Consistory to be held on Monday, December 4, and the public Consistory on Thursday, December 7, ten new Cardinals will be created. They are: Monsignor Lafontaine, Patriarch

**The New
Cardinals**

of Venice; Monsignor Sbarretti, Assessor of the Sacred Congregation of the Holy Office; Monsignor Ranuzzi dei Bianchi, Majordomo; Monsignor Boggiano, Assessor of the Sacred Consistorial Congregation and Secretary to the Sacred College; Archbishop Ascalesi, of Benevento; Monsignor Marini, Secretary of the Segnatura and "Uditore" to the Pope; Monsignor Giorgi, Secretary to the Sacred Congregation of the Council; Archbishop Dubourg of Rennes; Archbishop Dubois of Rouen, and Archbishop Maurin of Lyons.

The list thus comprises the names of five prelates of the Curia holding what are recognized as cardinalial posts. The second on the list, Archbishop Sbarretti, has a distinguished record for services abroad, having been auditor of the Apostolic Legation at Washington, Bishop of Havana and Apostolic Delegate to Canada. The appearance of the name of Monsignor Ascalesi on the list is a surprise. He is only forty-four years of age and has been archbishop for only a year. It is admitted that he owes his selection not only to his own conspicuous qualities but also to the desire of the Holy Father to pay honor to the age-long record of the archdiocese of Benevento, as well as to the fact that Southern Italy has only one Cardinal at present, the Archbishop of Naples. After the Consistory, the French Cardinals will number eight, and the Sacred College will number sixty-seven.

Another Catholic Press Association cable announces a new method of selecting American bishops. The new procedure ordered by his Holiness, through the Consistorial Congregation, abolishes the system of the submission of a "terna" of names chosen by the irremovable rectors, after the death of a bishop, to the bishops of the ecclesiastical province, and in its stead establishes a system of private inquiry by the bishops of each province, for the purpose of selecting suitable priests whose names are to be secretly balloted for, at a meeting of the bishops held under the archbishop. From those thus chosen the Pope will make a selection.

Phases of Quackery and Religion

JAMES J. WALSH, M.D., Ph.D.

SOME twenty years ago a distinguished English physician who had a varied experience both at home and in Canada and the United States declared that he found much less tendency among Catholic clergymen to dabble with nostrums than among ministers. He thought priests much less liable to interfere in the treatment of patients than preachers. He even ventured to suggest that respect for authority founded on scientific knowledge was much more noticeable among Catholics than among people of the different sects. "The nearer to Rome the nearer to orthodoxy in medicine" was one of his favorite expressions.

In spite of this general attitude, which is well fostered by careful teaching in seminaries, a great deal of quackery is called into existence by appeals to a religious sentiment. Note, for instance, the number of remedies bearing saints' names, useless concoctions which owe their popularity to Catholic reverence for holy men and women. Such medicines are widespread and though the English physician's praise of the priesthood is not unmerited, yet there are good priests who not only take such medicines themselves but even recommend them to others. This of course is deplorable. Sick men may and do claim the right to prescribe for themselves, but it is hard to see why they should extend so doubtful a beneficence to others. For, truth to tell, any man who acts as his own physician is foolish beyond words. The more a medical man knows the less ready is he to give himself treatment. It is the diagnosis that counts above all else, not remedies. People with apparently the same symptoms may have a dozen different things the matter with them. I remember once recommending a rather strong, though familiar, remedy to a patient suffering from a sore throat, only to find to my amazement that five other people used that medicine for their sore throats. It so happened that the remedy was quite unsuitable for four of those five. It should not have been used by them and undoubtedly made them very uncomfortable.

Some people must have medicine: they think that they cannot get along without it. What many of them need is more air, less smoking, more exercise, more sleep at night and so on. Sometime or other we may be able to persuade men and women to change their habits in regard to food and drink, thus cutting off the need, real or imaginary, of remedies of various kinds.

Occasionally one hears and sees the announcement of a nostrum that priests have recommended as wonderfully effective. I suppose that the best known of these is the much advertised "Father John's Medicine." This is advertised as a cure for nearly everything under the

sun and a few other things besides. It banishes colds, heals the throat and lungs and wards off attacks of this and that. Some time ago it was heralded as a cure for consumption. Just then the Federal authorities took action and seized over 4,000 bottles of the concoction on the charge that the product was misbranded. The United States officials declared the claim that this medicine was "without an equal as a body-builder, health-food, and for consumption," etc., false and fraudulent.

The manufacturers at first filed a protest against the seizure of their product and answered the charge that their remedy was fraudulently misbranded, but later they withdrew the protest and answers to the charge. Eventually the court entered a judgment of condemnation and forfeiture and permitted the product to be delivered to the manufacturers on payment of the costs of the proceedings and the execution of a bond of \$5,000.

Now is it not a sad thing that the name of a priest should have been dragged through a Federal investigation with a charge of fraud attached to the remedy with which that name is associated? Apparently there is no redress, but at least those who have been attracted to the nostrum by the name should know the aforesaid facts.

As a consultant to consumption sanatoria I have come to realize that one of the most serious misfortunes that can happen to patients is to continue to take with confidence some remedy recommended for tuberculosis, until their affliction passes to a stage where cure is either extremely difficult or impossible. As a rule it is comparatively easy to cure incipient consumption by rational methods. Such methods, however, do not consist in taking nostrums but in a proper regulation of life, with an abundance of fresh air and good food.

Personally I have no doubt that "Father John's Medicine" has done a great deal of harm. It is a nationally advertised remedy, and national advertisement costs such a vast amount of money that it can only be kept up if a very large number of people respond to it. It is not unlikely that thousands of poor consumptives owe years of suffering to the fact that when the first symptom of the disease began to manifest itself they saw the advertisements of "Father John's" remedy and relied on it for a cure.

Unfortunately such advertisements are carried quite commonly not only in secular publications but in the religious press. When published by Catholic journals a definite stamp of approval seems to be given the remedies listed. Thus, to the discredit of the paper whose editor has been caught napping, confidence is betrayed.

Be this as it may, papers should be most chary of patent medicines. The one thing that popularizes nostrums is not their worth but the amount of ink used to make them known. The United States Government recently ordered that sixty "tonic remedies" which were being sold in the neighborhood of New York should no longer be put on the market as tonic remedies. They contain so large a proportion of alcohol that they

must be listed as spirituous liquor. I believe that the real reason for this decision was that parents, and particularly foolish mothers who liked the good effect of the spirituous liquor on themselves, were beginning to give it to their children. Surely no reputable paper, secular or religious, wishes to cooperate in a nefarious traffic of this kind. It is better then to exclude from their pages all advertisements for quack remedies.

A Chicago Journalist and Restitution

J. HARDING FISHER, S.J.

WHAT he regards as a novel state of mind recently led a Chicago editor to dabble, rather disastrously, in moral theology. It appears that an elderly lady, touched by remorse of conscience, was anxious to repair a long-standing injury inflicted through an act of wilful fraud. Circumstances however thwarted her pious wish. As the corporation which was her creditor had ceased to exist, attempts to make compensation proved fruitless, and keen but seemingly hopeless distress settled down on the lady's mind. The editor suggested, whether sarcastically or not is not quite clear, that St Thomas "held that the Church might justly accept from a repentant thief the profits of theft, where restitution was impossible."

As frequently happens when non-Catholics take it on themselves to state Catholic doctrine, the editor is hopelessly confused. The grounds on which the Church could and would accept the profits of theft are the very opposite of that assigned by the journalist. The justification of the proceeding which he mentions, consists, not in the fact that restitution is impossible, but precisely in this, that it makes restitution possible and is itself a form of restitution. The editor should have said, if he wished to give a color of truth to his statement, that a thief, who cannot restore his ill-gotten gains to the man whom he has wronged, may make restitution by turning them over to the Church. As a matter of fact, however, the Angelic Doctor never committed himself to the absolute and unqualified proposition here attributed to him, although he would not deny that there might be circumstances under which the demands of justice would be satisfied in this way. St. Thomas' doctrine, and that of the Church, is simply this: A thief must make restitution to the owner if he is known and can be reached, but if this is impossible, the stolen property must be restored in the way it is reasonable to suppose the owner would desire, could he be interrogated on the subject.

A thief is bound in conscience, as soon as, and as far as, it is morally possible, to restore stolen property to its rightful possessor, whether the possessor be the owner of the thing itself, or one in whom is vested for the time

being the title to its use. It is to be noted in passing that the determination of the limits of the moral possibility of restitution belongs to experts and not to the chance individual. Where the identity of the owner is in doubt, every reasonable effort must be made to discover to whom the stolen goods belong; and when this point has been determined, the property must be returned, where this can be done without disproportionate difficulty and expense, to the owner or to his heirs, guardians, executors, or in the case of bankruptcy, to the officially appointed administrator. Such cases of restitution are simple and as a rule admit of an obvious solution.

Not infrequently, however, it happens that after due investigation the title to the property remains a matter of mere conjecture or of complete ignorance. Such cases involve more difficulty in actual practice, but in theory they are almost as simple as the former. One thing is clear: the thief has no right to the stolen goods, nor will the Church, except in extraordinary cases, where for instance restitution works more harm than good, suffer him to retain them. He must divest himself of them, whether he finds the rightful owner or not. But how shall he dispose of them? The Church is insistent that the disposition of them shall not be at the pleasure of the thief, but simply and solely according to the wishes of the owner. As the owner, and he alone, has a right to the property, his wishes, and his alone, must in every instance determine what shall be done with it. If his actual wishes cannot be learned, the thief is bound to interpret those wishes as best he can, that is, he must dispose of the goods in the way he sincerely believes the owner would wish him to dispose of them. The legislation of the Church as regards such interpretative wishes is nothing more than a systematized presentation of the common views of men in general on such matters.

The first obvious presumption is that the owner does not, except in extraordinary cases, wish the thief to profit by his theft. For if the impression got abroad that there were cases in which thieves might eventually acquire the right to retain stolen property, there would be a constant temptation to wholesale thievery. Clearly no

man should be thought to favor so dangerous a principle. It will be correct therefore to presume that the owner would wish the thief to rid himself of what he has fraudulently obtained. But what disposal would the owner desire? Evidently that which will benefit himself or others. Such benefit can be obtained in a variety of ways.

Faith teaches that the owner's advantage will be served, if the thief has Masses said for the owner's material and spiritual welfare. Should the owner happen to be a Catholic, he would certainly consent to such an arrangement. A non-Catholic of course would demur to having his property used in this manner, but his demurrer would arise from ignorance and would not be founded in fact; it would proceed from a mistaken notion of the value of the Mass. Whether he believed it or not, he would derive great profit from the offering of the Holy Sacrifice, and his best interests would be advanced by making this use of his property. This way of making compensation however is by no means obligatory, neither would it be urged upon the thief.

Then there are the poor. Reason suggests that any good man would consent to have his stolen property, if he could not recover it for himself, applied to the alleviation of those in need. That men who are ordinarily humane would be willing to have the destitute made their beneficiaries under such circumstances will scarcely be denied, because all men in their degree are the stewards of the poor, all men recognize the claims of charity or philanthropy, and all men are aware that alms-giving covers a multitude of sins. This then is a second way in which the thief is free to dispose of stolen property, but like the first way it is not a matter of necessity.

The third manner of making restitution according to the interpretative wishes of the owner, is to devote the profits of theft to some good cause, other than those already mentioned. No one would be wrong in supposing that the owner would have no reasonable objection against such a disposition being made of his goods, when he himself could not be found. Men are disposed, as a rule, even at considerable sacrifice to themselves, to help movements that benefit humanity. How much more willing are they to do so, when no added pecuniary loss to themselves is involved. In selecting the cause to be benefited, the thief should be guided by considerations of the respective worth of the charitable objects open to his choice. The more praiseworthy the cause, the more likely would the owner be to prefer it. The Church does not exclude secular institutions as possibilities of choice, but as such institutions are ordinarily well cared for and provide for the lesser interests of man, ecclesiastical advisers are more in favor of selecting as the objects of the owner's charity, works that are pious and that minister to man's true supernatural welfare and so, indirectly, to the interests of God. It is in this class that the Church, as a beneficiary in the matter of restitution, would be found.

Such is the attitude of the Church. It is eminently

reasonable, for it is based on the prescriptions of the natural law, conforms to the canons of justice and is in keeping with mankind's sense of fairness. If in certain cases she permits her own works to profit by restitution, it is only because such a form of restitution may reasonably be presumed to be in accordance with the owner's wishes. There is only one case where she is willing to accept the profits of theft against the wishes of the one in whom the title is apparently vested, and that is when a government has stolen and so fraudulently possessed itself of ecclesiastical property. In accepting the profits of theft in spite of the wishes of such a government, the Church is acting in accordance with justice. She is accepting her own goods wrested from her by violence and fraud.

Our Indiscreet Electors

JOHN WILTBYE

WITHIN the normal comprehension of the term, a discreet person is an individual who uses his power of choice intelligently. An indiscreet person is one who does not. The line of cleavage is not, I confess, sharp. Must the college professor blissfully paddling through the slush in slippers, when he might have met his classes properly shod, be reckoned indiscreet, or merely weak in memory? Is indiscretion a disorder rooted in the intellect and will, or is the memory likewise involved? These are deep questions, and I dare not conclude, for fear of the psychologist. Declining to essay an answer which I feel would be a muddle, I hasten to advance a thesis touching our presidential electors. Without fear of the law of libel, I boldly impeach them of indiscretion. They have a vote to cast, and by presumption, this vote ought to be cast freely and intelligently. But it is not so cast. Although conceded the full power of choice by the supreme law of the land, these unhappy gentlemen, from the moment of their rightful election, are bound, gagged, wrapped, sealed, and delivered safely, and to all practical intents, irrevocably, into the hands of a candidate, whom they may deem thoroughly unfit to be President of the United States.

The story of this most un-Darwinian devolution of the presidential elector, is a brief but interesting page in the history of American government. Our political forbears, gathered in convention in Philadelphia in 1787, devoted much thought to the perplexing problem of the best method of electing the President. So exhaustive were their discussions, that they debated no fewer than five, or according to some grave authors, seven or even ten, electoral systems. Elbridge Gerry, of Massachusetts, urged that the President be elected by the State executives, and Hamilton, of New York, proposed to confide the choice to "electors chosen by electors chosen by the people." Daniel Carroll of Maryland, Franklin and

Gouverneur Morris of Pennsylvania, Dickinson of Delaware, and others, favored an election by popular vote, while at the opposite extreme stood Roger Sherman of Connecticut, who wished to have the President appointed by Congress. "The people," he held, "would never be sufficiently informed of the character of the men, to vote intelligently for the candidates." He found, for a time at least, like-minded delegates in Charles Pinckney of South Carolina, whose opinion was that a popular vote would put the presidency "at the mercy of demagogues," in Gerry, denouncing the popular method as "radically vicious," and in George Mason of Virginia, who said that "it would be as unnatural to refer the choice of a proper person for President to the people, as to refer a trial of color to a blind man." Other views were also advanced, notably by Oliver Ellsworth of Connecticut and Luther Martin of Maryland, who advocated that the choice be intrusted to electors chosen directly by the State legislatures. Moderate counsels prevailed, however, and, in the language of the Supreme Court of the United States in the *McPherson vs. Blacker* decision, "The final result seems to have reconciled contrariety of views by leaving it to the State legislatures to appoint the presidential electors directly by joint ballot or concurrent separate action, or through popular election by districts or general ticket, or as otherwise might be directed."

The whole debate, as Chancellor Kent observes, turned upon one of the most momentous and difficult questions within the purview of the Convention, and it seems plain that, in the mind of the delegates, the presidential elector was to be a man of unusual qualifications. A grave and reverend person, distinguished for wisdom and eminent ability, they would have him independent of popular passion, and beyond the influence of tumult or of intrigue. He represented not a party, nor even, strictly speaking, the will of the people of his State, but was wholly free, foregathering with the electors appointed in his State, to exercise his judgment in selecting a citizen, fit in every respect to be the Chief Executive of the Federal Union. That this independence might receive an extrinsic safeguard, a vote by secret ballot was provided, so that neither the country nor his fellow-electors might know how he had voted. To employ a current political tag, such an elector "had no strings on him." He was at perfect liberty to vote for anyone possessing the constitutional requirements, and the framers of the Constitution believed that he would exercise his right with conscientious discretion.

In view of the great divergence between the theory of 1787 and the practice of 1916, it would serve no good purpose to inquire whether or not our modern electors are always, or even generally, men of the high type contemplated by the framers of the Constitution. Granting that they fulfil the expectations then formed, it is plain that the free elector created by the Constitution has now become, in the complete absence of any

constitutional amendment or accretion of law, the merest instrument of a political party. As early as 1823 Thomas Benton of Missouri designated him as "nothing else but an agent tied down to the execution of a precise trust." In 1877 Mr. Justice Bradley, discussing the Louisiana Case, growing out of the Hayes-Tilden controversy, remarked that "instead of the electors being, as it was supposed they would be, invested with power to act on dictates of their own judgment and discretion, they have become mere puppets, elected to express the preordained will of the political party that elects them." The late Senator Ingalls of Kansas thought that he did not outstep the bounds of picturesque truth when he compared them to "the marionettes of a Punch and Judy show," the showman who pulled the strings being the political party in power.

The harshness of these criticisms is fully justified by the facts. Although no pledges were exacted from him, the devolution of the elector began with our third election, in 1796. With John Adams standing for the Federalists, and Thomas Jefferson for the Republicans, the contest was conducted on lines of political differences. Four years later, with the same men as opponents, the election was a typical political contest. In the end the election was referred to, and made by, the House of Representatives. By this time the devolution was essentially complete, for, as Bryce remarks, "the notion of leaving any freedom or discretion to the elector had vanished." The correctness of this statement is evidenced by a letter written in 1800 to the *United States Gazette*, by an indignant Federalist who believed that a Pennsylvania elector, one Samuel Miles, had betrayed his trust by voting for Jefferson. "What!" exclaimed this son of the Revolution, "do I chuse Samuel Miles to determine for me whether John Adams or Thomas Jefferson shall be President? No! I chuse him to act, not to think."

Today we have accepted what was, perhaps, inevitable. We vote for electors who dare not be other than frank partisans; for the action of an elector who would "bolt" his party would be considered a betrayal of trust and the equivalent of political suicide. Writing in 1877, Mr. Justice Story shows that for seventy-six years, no elector had even "been subjected to the imputation of being open to any influences in that direction," and the remark is true after nearly forty years. The elector "is under the implied obligation" to vote on party lines alone, and "to disregard the obligation the Constitution intends to put upon him, of selecting and voting for a President according to his own judgment." The "Democratic" electors, to use a term unknown to the Constitution, are at liberty to vote for Mr. Hughes, or for any other properly qualified citizen. But there is no probability whatever that they will exercise this constitutional right. The free and untrammelled patriot contemplated by the Constitution has disappeared. He is now but one of many indiscreet electors.

Catholicism and Courtesy

GARRETT PIERSE

COURTESY is the graceful expression of the kindly qualities of the heart. It derived a strong emphasis from Catholicism. Graciousness, considerateness, politeness, call it what you will, received new strength from Our Lord. In fact, the true idea of a gentleman is to be traced to Christ. For graciousness is an outstanding quality of Jesus. Even in regard to refined manners, which indeed are the blossoming of interior culture and kindness, He continues to be the model of humanity. The charity of Christ, which according to St. Paul is an impelling force, inspires this trait. Charity is but coldly expressed by the English word, love; it means more than commonplace love; it means the "dearness" of Christ. In graciousness we find one of the chief secrets of the attractiveness of Christ's personality. Some, that are called saints, are harsh in manner, and wanting in affability. They keep us at a distance, and our natural tendency is to wish them at a distance. But this habitual harshness is assuredly not a result of sanctity, and, if it is found in saints, it is because saints are not without slight sins and human imperfections. But it is not so in the case of the Saint of saints. Jesus is gracious with all sorts and conditions of men, with young and old, with poor and rich, with saint and sinner, with the lovable and the unlovable. He holds little children in His arms, and in this respect offers a striking contrast to the crabbed sages of ancient times; He does not allow to pass unnoticed the mite cast into the treasury by the poor widow; His heart melts in active compassion for the multitude, who, He fears, may faint in the way. In the case of an enemy whose name has become a synonym for treachery He uses a gentle courtesy, and calls him friend; He bears up with the dullness and incredulity of His disciples, and a gracious glance at Peter evokes a flood of penitent tears. To women, whom paganism despised as inferior creatures, He is also gracious. The adulterous woman, for whom zealots of the law thought stoning the only punishment, is told by Him to go in peace. The tentative beginnings in moral growth of a Magdalen are graciously and boldly encouraged in an adverse environment, as were the timorous advances of the unpopular and odious tax-gatherers, Matthew and Zachæus. Indeed His coming to our earth and its poor manger was an act of gracious condescension, and the close of His life on the Cross was in keeping with the beginning, for He then forgave His enemies, gave a new son to His mother, and issued a royal pardon to the crucified waif of Jewish society.

Christ's law of affectionate love, or beneficence for all men, reintroduced the virtue of gentleness to a wonder-

ing world. For tenderness or considerateness, especially as a quality of men, was but little prized by the pagan world. To be just to paganism, one should admit that courtesy was not entirely unknown to pagans, for paganism had received God's good gift of reason, and could sometimes display a brilliant natural virtue. If Christianity can boast of the act of a courtier who threw his cloak on the ground to receive the footsteps of his queen, a tribe of American Indians can point to a similar courtesy when one of their men hastened to throw some grass on the miry edge of a well whence a woman was to drink. Nevertheless there is a contrast between the general spirit of paganism and that of Christianity. Ancient pagans, like Zeno, and recent pagans, like Nietzsche, made valor the be-all and end-all of individual culture. More complete is the ideal of Christianity. It adds gentleness and tenderness to manliness. We may well be thankful to find in our heroes the heart of a woman, as well as a forceful mind. Otherwise force would become brutality. The worse than pagan ideal of Nietzsche would but tend to exterminate from the world the puny infant, Newton, and the unfortunate genius of Nietzsche's poor, insane self.

On account of its advocacy of gentleness some writers—for example, Lecky—have subtly misrepresented Christianity by contrasting it with paganism as the advocate of passive, womanly virtues, as against active, masculine ideals. In this he but continued the misrepresentations of the Protestant apologist Paley.

As against the one-sided views of the rationalistic historian, and the Protestant apologist, the truth is that Christianity is broad enough to embrace both types of virtue, one class the complement of the other. It is shallow to exclude, with Paley, the character of great men from the domain of Christianity, presenting as it does a lengthy roll of great names. It is flying in the face of history to contrast, as Lecky does, the heroic with the saintly ideal, as if the latter were not eminently heroic. Christian courtesy does not imply the languid and enervating manner of aristocratic drawing-rooms. Just as Christian courtesy stands for the courtesy of the heart as well as the courtesy of external forms, which without the former constitute an odious hypocrisy, so too it is far removed from the weakness of oversensitive and effeminate natures. It is willing to take its chance in the rough, work-a-day world, and to be hardened in its fiber by the storms of life. Like every other genuine virtue it supposes force of mind.

Some have been led by Newman's famous definition to believe that a true gentleman never gives pain. Others suppose that it is complimentary to a person to say that

he has made no enemies. But it is necessary sometimes to give pain, and the person who has made no enemies has never struck any iniquity on the hip. Even the tender heart of St. Paul rejoiced that his rebuke saddened his converts for their own good. Let us give up, then, the idea possessed by over-sensitive natures that a gentleman never gives pain. Christianity favors gentleness and patience, but it also favors courage and manliness, it favors in each individual, man or woman, the most complete acquisition that is possible, of the highest elements of human nature, a masculine activity and daring, and its complement, a feminine tenderness; in a word, it favors *gentlemanliness* with all that both elements of this compound word imply. Christian women, like Joan of Arc, had a masculine courage; men saints, like Paul, had a womanly tenderness. Christ, the exemplar, was not all gentleness. Witness the severe manliness of His scourging of the money-changers, of His never-excelled invective against hypocrites, of His refusal to let His disciple bury his father, on the principle of great men, that one who has set his hand to the plow must not look back, and His stern rebuke to St. Peter himself: "Go behind me, Satan, thou art a scandal to me, because thou savorest not the things that are of God."

That Catholicism has been one of the strongest factors in favoring true courtesy is made perfectly clear in its history and its theology. That wonderful poetic product of medieval times, chivalry, received the positive blessing of the Church. The Christian knight was not more remarkable for his soldierly valor and high honor than for his true courtesy. He was the chevalier, sent forth with high vows to do battle for the right, and graciously to defend the weak, especially orphans and women. And the dubbing of a knight was accompanied by the set prayers of the Catholic ritual. Catholic theology, too, especially as represented by the great genius of St. Thomas, who touches on this as on nearly all subjects, makes courtesy a virtue and a duty. Courtesy is not merely a brilliant social attainment, which may be dispensed with; it is a matter of obligation. We owe it in justice to society. As society could not subsist without truth, neither could it subsist without one of the chief amenities of life, courtesy. In support of this view, St. Thomas quotes, as is his wont, a striking saying of the great philosopher of antiquity, Aristotle, that no one could remain for a single day with a sad, unpleasant man (*Aristotle, 8 Ethic, ch. 5, and St. Thomas 2a, 2a, q. 114, art 2*). Consequently one is bound to live agreeably and pleasantly with others, unless for some special utility it is necessary to cause pain. Macaulay speaks of the Puritans as men with a sour aspect. In the view of Catholic theology the man with a long face and a sour aspect is doing an injustice to his fellows. In so far forth he is simply vicious. And Catholic theology is but an echo of that Divine voice which warns us, when we fast, not to look sad nor disfigure our faces.

An Old-Fashioned Teacher

THOMAS F. MEEHAN

A NOTE printed in the issue of AMERICA for June 11 concerning the grave of Patrick Sarsfield Casserly, a New York classical schoolmaster of the early years of the last century, attracted far-extended attention and aroused a desire for more details about him. The inscription on his tombstone in Calvary Cemetery reads:

Of your charity pray for the soul of Patrick Sarsfield Casserly, born in the County Westmeath, Ireland, and for many years a resident of the City of New York, U. S. A., in which City he departed this life, April 29, 1847, in the 55th year of his age. Thy kingdom come.

Mr. Casserly came to New York in 1824 with his wife and a son, and although his ability as a teacher and writer brought him some local prominence, the details of his personality and career are meager enough. He wrote for the *Weekly Expositor* and the *Truth Teller*, two of the earliest Catholic weeklies in New York, and compiled and edited several books of devotional reading. His classical learning was splendidly shown in a Jacob's "Greek Reader" which he edited (1836), of which sixteen editions were printed, and a text-book on Latin prosody (1845) which was extensively used for two generations in classical schools. He also wrote a pamphlet, "New England Critics and New York Editors," in reply to an article on six Greek lexicons in the *North American Review* of March, 1845. Besides this he translated "Of the Little Garden of Roses and Lilies" of Thomas à Kempis and the "Sublime and Beautiful" of Longinus.

In November, 1828, he opened a school in New York. A curious advertisement which he inserted in the *Truth Teller*, for the first time, on December 6, 1828, gives us an inkling of his character, social conditions and of the polite education of that time. The announcement reads in this style:

CHRESTOMATHIC INSTITUTION, or Seminary for General Education, No. 36 Cherry street, a few doors from Franklin Square, P. S. Casserly, T. C. D., Principal.

At a time when there are so many respectable seminaries for the education of youth in this city, many of them too conducted with judgment and success, it may seem intrusive to call on public patronage for the encouragement of one more. But without drawing any invidious comparisons or seeking to depreciate the pretensions of others by extolling his own, the subscriber trusts, he now comes before a discerning public with peculiar claims on its support.

Born and educated in an academy of long standing in his native land, carefully instructed in all the branches both of a Classical and an English education in that solid and withal elegant manner for which the old countries are so remarkable, constantly adding to his stock of acquirements by perusing the best works on education, personally examining the different system of Bell, Lancaster, Feinagle and Edgeworth, operating on each of these systems in his own seminary, over which he presided for many years, and added to these, having the paramount advantage of being practically and critically conversant with the Sizarship course of Trinity College, Dublin, allowedly the most difficult in Europe, Mr. C. may assert with confidence that he can offer the enlightened citizens of New York an extensive course of useful as well as polite education not surpassed by any in the United States. From all these varied advantages, from his intimate acquaintance with the best modes of education now followed in England and Ireland, from his long experience in the art of teaching—for it is an art—from that well-grounded confidence in his preceptorial capability which a lifetime's familiarity can alone bestow, and from the honorable testimonials which he has received from some of the most eminent literary characters, both in England and America, Mr. C. presumes to look for the fostering hand of the intelligent and enterprising emporium of the western world.

The most undeviating attention shall be paid by conciliatory monition to inculcate habits of mental discipline, gentlemanly deportment, strict propriety of correct and unremitted application. The best masters in the several depart-

ments are engaged; but the classics can in no instance be confided exclusively to assistants: as consistently with his plan of teaching they must be individually subjected to the personal examination and instruction of Mr. C. himself, whose interest and reputation are mainly dependent in the character of his establishment.

The location of the seminary is in a healthy and retired situation free from the noise and interruption of public streets. The course of instruction is divided into two departments: the English, embracing Spelling, Reading, Explanation, Elocution, Writing, Arithmetic, English Grammar, Parsing, Exercises, Composition, History, Geography, use of Globes and Maps, Astronomy, Book-keeping, Mensuration, Surveying, Geometry, Trigonometry, Navigation, Algebra, etc. The classical or collegiate containing the Greek, Latin, French, Spanish and Italian Languages, with constant reference to grammar, syntax, exercises, prosody, derivation and peculiarities.

The terms for imparting all this erudition were, per quarter:

Spelling, Reading, Tables, etc.....	\$5.00
Writing, Arithmetic, Elocution, etc.....	6.00
The above, with Grammar, Geography, History, etc...	7.00
Do. with Globes, Bookkeeping, etc.....	10.00
Do. with Geometry, Algebra, etc.....	12.00
Junior Classics as far as Caesar and the Greek Testament	10.00
Intermediate do. in Sallust, Virgil and Greek Testament	12.50
Collegiate or entrance course.....	15.00
French, Spanish and Italian, each.....	5.00
Quills and ink per quarter.....	.50
Fuel for the season, payable on 1st November.....	1.00
Boarding per annum (paid quarterly in advance)....	200.00

It is further announced that

A select Female School has been established at Mr. C's residence, No. 6 Pell Street, next door to the Bowery, under the superintendence of experienced Ladies, one of whom will teach French and Music in a superior style. They will also have the assistance of the masters employed in the Institution.

Later the Institute was moved to No. 46 Harman Street, a few doors from Chatham Square, where "an Infant Preparatory School" was added, with the statement:

To this children of 3 and 4 years will be admitted and instructed in Alphabet, Spelling, Reading, etc. They will be under the instruction of a lady who is herself a parent and who will treat them with maternal kindness. The location of the institution in a genteel, open and elevated street, is decidedly one of the most healthy and eligible that New York affords. The school rooms consist of 3 spacious airy apartments 65 feet long by 25 broad; one for the classical department; one for the Senior English and mathematical; (Between these are large folding doors) and the third for the Female and Infant Departments. The entrance to the girls' room is different than that of the boys'; there is also a separate yard and accommodation. Parents are invited to call and view the arrangements of the Institution. Hours in Winter from 2 to 3; in Summer from 9 to 12 and from 2 to 5.

The terms according to the branches taught were: In the infant school from \$3.00 to \$4.00; female department, \$4.00 to \$10.00.

Cherry Street, where the seminary of 1828 had "a healthy and retired situation free from the noise and interruption of public streets," has undergone more than a radical change, and "No. 6 Pell Street, next door to the Bowery," the site of the "Select Female School," is now the heart of Chinatown. But strange as are these social and topographical mutations, the old schoolmaster, could he return, would probably not think them half so startling as the education which he would find offered as the prevailing model of an English and classical training. He would discover that there are no faculties, that "formal discipline" is a relic of the "Middle Ages," that a set course of studies is a mold which cramps the youthful soul and renders progress impossible. His beloved Sallust and Virgil would not be in sight, for they have been displaced long since by "Fourteen Weeks in Botany" or by lectures on travel or art or by some other conceit.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

The Excellent Gift of Charity

To the Editor of AMERICA:

There seem to be a few Catholics writing for AMERICA who apparently are so proud in their possession of the holy Faith that they have no time to concern themselves with St. Paul's words, "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing." And I imagine that H. W. was among that number when he reviewed Professor Gerould's "Saints' Legends" for the issue of November 11. It is against this attitude, appearing from time to time in your paper, that I should like to raise my voice in protest. If we as Catholics are the salt of the earth, is it well for us to ignore that most excellent gift of charity in our dealings with others, especially since unto us has God given of His abundance? Thackeray's "Vanity Fair," chapter thirty-two, in which Jos takes flight, and the war is brought to a close, especially the last paragraph but one, is sufficient to acquit Professor Gerould from H. W.'s charge that he "is not up even in the matter of his chair."

New Haven.

CORTLAND VAN WINKLE.

What Becomes of Them All?

To the Editor of AMERICA:

I have read with interest the article by Hilaire Belloc, entitled "What Becomes of Them All?" published in the October 21 number of your admirable weekly, and am prompted to attempt a partial reply to the query.

The rapidity with which the stone-paved ways of later centuries have gone to ruin, suggests a possible explanation of the disappearance of the Roman pavements. In addition there may be offered the further suggestion that as a result of disuse, the penetrating roots of plants would soon leave the surfaces of such highways but a mass of jumbled stones which eventually would be hardly distinguishable from the surrounding fields, or forests. That such stones would provide convenient material for building purposes offers still another explanation for their disappearance.

The inflammable nature of woodwork is of itself sufficient explanation for the disappearance of objects made of that material. In regard to the vanished fleets and their metal-work, one has but to observe the destiny of discarded vessels today. Their metal-work is removed, their wooden hulks broken up, and the material used or destroyed. The humble junkman must have flourished in all ages, gathering up the discarded pieces of metal whose value is recognized and whose destiny is the melting pot, from which it comes forth again to form other objects, new and often of great price. Time after time the bronze fragment that came from some wreck of a Roman galley has been melted and remade until today some of its particles may form the fuse-cap that tips the screaming shell, or perhaps the bronze bookrest that sustains the volumes on the student's table. The countless suits of armor that clothed the battling knights of long ago no doubt found their way into the sack of the junkman, and thence to the nearest foundry, to be melted and remelted many times again.

And as for the decay of buildings, one has but to inquire of present-day owners to learn what constant care and expense are required to keep them habitable. Without this ceaseless attention, these structures soon crumble to decay. The fragments of the buildings of ancient Rome illustrate how such structures not only fall apart of their own decay, but, in addition, serve as quarries from which later, unmindful generations secure materials with which to erect their buildings. This latter propensity of mankind accounts for much of the disappearance

of the buildings of the past. As the metal passed through the melting-pot to be recast, so have the stones repassed through the stone-cutter's hands to be remade and relaid.

The Temple was torn down and rebuilt, but to be again destroyed. The Pyramids themselves have served as quarries for several centuries, but they are so vast that not all the building activities of many generations of men have sufficed to more than remove the outer coating of polished stone.

And so it is with man! In endless change his destiny he fulfils! Himself forgetting, he is himself forgot; and as from mother earth he came, thereto he must return, that from his bones may rise again the grain that feeds his progeny.

Chicago.

EBER COLE BYAM.

Other Aspects of Mormonism.

To the Editor of AMERICA:

To begin with, I am a Catholic, and no one belonging to me has ever been anything else, so far as I know. I have never been related, or had any affiliation in any way, shape or manner with any Mormon; nor do I expect to have any relation or affiliation, except as their fellow-citizen. I hold no brief for the Mormons. After twenty-five years' residence in this city I have made the following observations: The Mormons are an industrious and law-abiding people. Their leaders denounce divorce, race-suicide, secret societies and Socialism. From the highest to the lowest in the social scale, it is their family custom to say prayers before and after meals. They are a prayerful people. They pray to a personal God in time of trouble, to a God who, they believe, rules the universe and to whom they are accountable. They do works for their dead and believe in the resurrection of the body. That is all I know definitely about their belief. They have certain church laws, and one of them is to pay tithes; like members of all other churches, some pay and some do not. I don't know what happens, if anything, to those who do not pay. Out of the tithing money they erect churches all over the State. They take care of their orphans, destitute, infirm and aged, in their own homes mostly. They take up no collections at any of their meetings, no collection is taken at the door, no one owns a pew, and no chains are strung across the aisles.

On Bishop Scanlon's arrival in this city, Brigham Young welcomed him, and, I understand, presented him with the land on which our old church was built. About fifteen years ago, Father Younan gave a mission here, and the Mormons invited Bishop Scanlon to use their assembly-hall and tabernacle for the mission, as they wanted to attend, and our church would be too small to accommodate the crowds. The invitation was accepted, and the mission was given in their buildings for one week. Our Church had the distinction of being the only church which did not abuse the Mormons. I have found them the most charitable class of people in this city, charitable in every sense of the word. I have found that a family with a lot of little children is unwelcome in any but a Mormon neighborhood. Strangers though they may be, in time of sickness they come and give more than expressions of sympathy, they do things.

The Mormon women were the only women I met who did not express surprise and pity as year after year my babies came; on the contrary, they congratulated me and assured me God would bless me. I have never met a Mormon woman who believed in or practised birth-restriction. As a general thing they are just as refined and cultured as any other people in this city, in the same class of society. There are just as many educated and wealthy men and women in proportion to their numbers as there are in any denomination. Their converts are "lured" here, very likely, for the same reason the rest of us are, in hopes of bettering themselves materially. I do not believe that it is part of the religion of Mormons not to trade with "Gentiles," because my husband has always done business with them. They go where they can get the best bargains, just as the rest of us do.

As for that tirade of Hiram Smith's, the only unique thing about it was the delivery; others do it in a more refined, subtle and devilish way. Besides, the Mormons, perhaps, are no more responsible for it than many another congregation is responsible for brutal and stupid remarks made by ministers. It is not the Mormons that have kept the city back, but abuse like that contained in J. C.'s letter. That it contains a misrepresentation, you may judge for yourself, and also how to value the other statements in his letter, when I assure you that it was *not* the Mormon College that gave that ball referred to, but the State University, the then president of which was a Unitarian, and the faculty of which is made up of Mormons, Catholics, Protestants, agnostics and Socialists. Moreover, the society columns reported even Catholic names on committees for "affairs" going on that night. The Mormons control two newspapers in this city, and they are keen-eyed and sharp-tongued, and people who live in glass houses should not throw stones. Finally, that letter itself is so like talk that is going on in some part of the world all the time about Catholics, that I am surprised a high-class journal like AMERICA made room for it in its columns.

Salt Lake City.

M. C.

[The Editor takes this occasion to rectify a misprint in the letter referred to. The annual tithes of the Mormon church were rated by the writer at between \$3,000,000 or \$4,000,000, not between \$300,000,000 or \$400,000,000.—ED. AMERICA.]

Antiquity of Prayers for the Dead

To the Editor of AMERICA:

The recent action of the Protestant Episcopal Convention in approving of prayers for the dead was the occasion of a very heated discussion about the antiquity of such prayers. Catholics and Protestants participated in the argument, the latter stating that intercession for the souls in purgatory was introduced in the Middle Ages by money-grabbing priests, the former denying this absolutely. Where does the truth lie?

New York.

A. M. L.

[The first and rather obvious retort to this query is, that the prayers in question follow from a doctrine *always* taught in the Church. Therefore they were not "introduced in the Middle Ages by money-grabbing priests." For anyone who believes that the Holy Ghost "is living in the Church" this is a sufficient answer. Moreover, history disproves the assertion about the venal priests of the Middle Ages. Prayers for the dead obtained among the Jews, long before the Christian Dispensation began. And evidence seems to point to the fact that in the second century the custom of interceding for departed souls was widespread. Thus the "Leucian Acts of St. John," a Gnostic work, mentions a memorial Eucharistic service on the third day after the death of Drusiana. Modern Catholics will recognize the significance of this item. Then too, Tertullian, born about 150 A. D., says that the faithful widow, not forsaking her late husband, "prays for his soul," "and offers on the anniversary of his falling asleep." In the fourth century Arnobius protests against the destruction of churches in which "prayer is offered for the living and for those delivered from the bondage of the body." In the same century Cyril of Jerusalem speaks thus of the efficacy of the Mass, for the dead: "Believing that there will accrue the greatest advantage to the souls for whom the supplication is presented, while that holy and most awful Sacrifice is lying before us." Finally in the "Sacramentary of Serapion" is found this *liturgical* prayer: "We intercede further on behalf of all fallen asleep, whose memorial we are offering." At that place in the liturgy the names of the dead were inserted, just as is done today. So there is some evidence that prayers for the dead were, in all probability, quite widespread as early as the second century, and they were certainly common in the fourth century. The Middle Ages begin a bit later.—ED. AMERICA.]

Centralizing Missionary Agencies

To the Editor of AMERICA:

Rev. Bruno Hagspiel's article on "Centralization of Missionary Agencies" is very timely. It seems to me that his cooperative plan, an annual or semi-annual convention, with a liberal allowance of individual liberty and enterprise, would produce wonderful results. We need vocations and means, and we shall have plenty of both, if we can get every American Catholic interested in the cause. To do so, we must appeal to human nature as it is, and not as it might or should be, to personal tastes and preferences. Some are attracted by one part of the work and others by another, and can be sufficiently interested to become enthusiastic and zealous workers for this or that field, whilst the mission cause in general appeals but little to them. There is plenty of room and work for all, but along various lines. For years we have had a general collection for the Indians and Negroes; but how little would have been accomplished without the special efforts of the Indian Bureau, the Josephites, the Holy Ghost Fathers and the great work of Mother Drexel?

Why should not the Jesuits, Franciscans, and other religious families make special efforts for the foreign missions in charge of their Fathers, whose needs are so well known and so dear to them? The same is true of the Church Extension Society, the Maryknoll Seminary, the Mission House at Techny, Ill., the St. Peter Claver Society, the Catholic Women's Missionary Association and similar organizations. While some of these appeal to many, others appeal only to a few; but all of them contribute toward spreading more knowledge, more interest and, therefore, to producing greater results for our missions. I dare say that where these flourish most, the Propagation of the Faith and the Holy Childhood will also prosper most. If our clergy and people were in more direct touch with the missions, houses for students and catechists would be established, and chapels, altars, statues, vestments and other needs would be supplied in abundance.

A single sermon or even a letter from a missionary to a parish would bring better results than the strongest exhortation from the most zealous pastor. Most people love to do special things for special purposes, especially when they are given their own way in such matters. The conventions could be made very useful in guiding zeal and in making practical suggestions. Advertising and appealing to individuals for special purposes has made the Church Extension Society very successful. Nor has any other worthy cause suffered thereby. Therefore, let us have more specializing, more advertising, more individual appeals, more enthusiasm, more spreading of missionary literature, and, above all, more cooperation among these various activities. Then we shall surely have greater and better results.

Grand Rapids.

JOHN A. SCHMITT.

156 Fifth Avenue

To the Editor of AMERICA:

I count myself among the wise few who seek the seashore in the autumn, and find there a pleasure and delight unknown to earlier sojourners. Here on this annual quest, I find staring at me from the editorial page of the local daily the following appeal, addressed by the new minister in charge of the Presbyterian Italian mission, to the Christian people of Asbury Park:

My dear Christian friends: Knowing the interest you have kindly shown in the work done by my friend, the Rev. Mr. Fornataro, I wish to announce myself as his successor in the work. I am positively of the opinion that the first great need in this work is an adequate place for the Italians to worship in. The hall now in use is most unsuitable and experience has shown that our people, brought up in fine churches, are attracted to a suitable church building rather than to a hall. My great longing is to begin plans at once for this building on the lot that James A. Bradley has donated to us on Springwood Avenue. I am writing to you, therefore, to appeal to your gener-

osity in Christ's name for this great cause. I do most earnestly solicit your help to whatever extent you may feel inclined to give it. By a mutual sympathy and Christ-like spirit, you as Protestant Christians, can do mighty things for our Italians, whose forefathers, long years ago, gave your fathers the Gospel, and who now themselves need the same old Gospel of mercy, compassion and love. Wishing you every blessing of God, I am yours most gratefully,
DOMENICO A. PORFIRIO.

Where the quarry is, we are told, there also will the vultures be found circling above. Asbury Park is now one of the great summer resorts of the country. During its development in the past quarter of a century, there have come here, as to other progressive communities, a number of thrifty, industrious Italians. Little Italy, in the unfashionable section, "on the other side of the railroad," has grown steadily, and the colony now has a church and a pastor of its own. Hence the foregoing "appeal to the Christian people of Asbury Park."

About forty years ago James A. Bradley founded Asbury Park. He is, he tells us, in an oft-repeated biography, the son of intemperate Catholic, Irish parents, victims of the baleful influence on their race of a demoralizing New York tenement environment. Picked up by Methodist "rescuers," he has been, in prosperous manhood, the dominating factor in the success of this worldly adjunct of the strong New Jersey citadel of intolerant Wesleyism. He is an example of the results of the forays of soul-hunters among the unfortunate children of the Irish who came to this country after "the Black '37." The Irish are no longer available, and the energies of the Board of Home Missions, radiating from 156 Fifth Avenue, New York, are now turned to such fallow ground as the Asbury Park Italian colony. Is the result to be future Italian Bradleys?

The activity of 156 Fifth Avenue, now exercised in respect to the "foreign" residents in Monmouth County, New Jersey, might better be directed to Madison County, New York, described by the stanch Protestant organ, the *Living Church*, as "a typical New York county, with a sturdy native population, with many well-to-do farmers of American stock, and a comparatively small foreign element"? Yet, adds the *Living Church*, a census "undertaken by Protestant organizations" discloses that

Twenty-one per cent of the population of a county in the very center of the Empire State are practical pagans.

In one of the schools a class was asked last April why Easter was kept, and the only answer was that it was Grant's birthday. The children all showed in their faces a blank ignorance.

You could not say "Buona Pasqua" to any little "dago" along Springwood Avenue, where the proselyting Porfirio wants to erect his "suitable building," without getting an intelligent explanation of such a salutation.

Asbury Park, N. J.

T. F. M.

Protestant Texts on Christmas Cards

To the Editor of AMERICA:

Millions of Christmas cards are now in preparation, and on many of them texts taken from the Protestant Bible are being printed. The use of such cards by Catholics, through inadvertence or ignorance, is common. But it is regrettable, for it is incongruous, to say the least, for a Catholic to send Christmas greetings in words that may not be read from the altar, nor indeed in private. The case is worse when the sense of Scripture is not retained, as happens in the text most frequently quoted. The version of St. Luke ii: 14, usually printed on the cards, is taken from the Protestant Bible, and reads: "Glory to God in the highest and on earth peace and good will to men." The Catholic and correct reading is "Glory to God in the highest; and on earth peace to men of good will." We should insist that cards be provided with Catholic texts.

San Francisco.

B: R. F.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The "World" and Religious Liberty

ON the morning of November 8, the New York *World* published an editorial which for superciliousness and sheer ignorance of current Catholic opinion, has rarely been equaled, even by the *Evening Post*. This statement is advanced in the consciousness that it is dangerously like hyperbole, but it is borne out by the facts. Smarting under the blow of the supposed defeat of Mr. Wilson, the *World* proceeded to catalogue the members of the "motley group," forming a "coalition of the most heterogeneous elements that ever combined to punish a President." One of these groups was, of course, "Wall Street"; another, those "Catholics who want to overthrow the Carranza Government in Mexico, and make the United States the official protector of the Catholic Church in Latin-American countries."

The "Catholic vote," here referred to, may be curtly dismissed as a myth. Even to the maddest partisans this fact should, by this time, be plain. As to the editorial in question, one of two conclusions seems inevitable. Its author either has been released, prematurely, from a sanatorium, or he has assumed the office, grateful to sordid minds, of stirring up religious hatred. Catholics, it is true, have protested against the riot of blood and lust which has raged in Mexico, under leaders like Villa and Carranza, the one the discarded, the other, the reigning favorite of this Government. So, too, have Protestants, Jews, Masons, men of all religions, and men of none. Catholics have shuddered with horror, when brought face to face with innocent children, young maidens, and religious women devoted to the works of charity and education, who have been maltreated in a manner worse than bestial. Nor are these inhumanities isolated instances. They have been enacted repeatedly; they have flourished in regions officially "at peace," under the benign reign of Villa, now admitted to be an unspeakable ruffian, and of Carranza, still basking in the sunlight of official favor.

Is this just protest against crimes which cry to Heaven

for vengeance, made not only by Catholics, but by men of every variety of religious faith, a bid "to make the United States the official protector of the Catholic Church in Latin-American countries"? An affirmative answer suffices to indicate mental deficiency. The present Mexican régime, misnamed "Government," denies to a large number of Mexican citizens, the right to liberty, the pursuit of happiness, and the enjoyment of the fruits of their industry, for the sole reason that they are members of a Church banned by a diabolical hatred of religion. It proposes to continue this denial. Can this nation, or any nation "conceived in liberty," give the seal of its sanction to a government which by force of Constitutional writ, proscribes religious liberty?

"Worse Than the Inquisition"

"TIME Clock for Rectors—Proposal to Keep Tabs on Activities of Priests—Offered in Convention" were the startling headlines that appeared last week in a New York evening paper. The captions were suggested, it transpired, by a resolution offered at the annual convention of the Protestant Episcopal Church in the New York diocese that a committee be appointed "to petition the legislature to amend the Church-Corporations act so that rectors shall be required to report to their vestries or their trustees the manner in which they spend their time during the week." Regarding the mover of this subversive resolution the paper gave no information, but it is safe to say that he is a keen Erastian layman of a most uncompromising kind, fond of good sermons and sharp-eyed for the cloth's little weaknesses.

No one, however, who has with holy bell been knolled to church, and sat at good men's feasts and wiped his eyes of drops that sacred pity has engendered will refuse to compassionate the ill-starred pastor's lot, if that dread resolution becomes a law. Picture the wretched man as, all pale and trembling, he comes before a hard-headed and unsympathetic board of trustees every Monday morning to render a detailed and tabulated account of the way he passed each hour of the preceding week. "That sermon you preached yesterday put me to sleep," one of the merciless inquisitors would perhaps remark. "I was wondering how much time you devoted to its preparation." "This report indicates," another trustee would coldly observe, "that you passed more time last week in your motor-car than in your settlement house." "Yes," another member of the board would heartlessly agree, "and I perceive by this schedule that golf has been receiving more of your attention than the boys' club gets." The condition of the hopeless pastor after several examinations of this kind can be better imagined than described. In all probability he would either abandon altogether the cure of souls and retire to a nook merely monastic or else, ever haunted by the thought of that hebdomadal inquisition, would become so fever-

ishly devoted to the care of his flock, that his shattered nerves would soon force him to resign his pastorate and take a prolonged vacation. However, if, backed by influential laymen, that very inconvenient resolution offered in the Protestant Episcopal convention should be embodied in the Church-Corporation act, the ministers cannot reasonably complain. For lay-control of the church has been an accepted principle of English Protestantism ever since Queen Bess and her worthy father set up their own religion.

A Word to "Realists"

"NEVER, *never* write anything you would be ashamed to read to a woman," was the advice which Mr. Howells received when a young journalist from the editor of a successful Ohio paper. Our most eminent novelist modestly owns that he has always tried to observe that admonition and then remarks:

It seems not to be so now with our novelists, begun or beginning: they write many things they ought to be ashamed to read to women, or if they are of that sex, things they should be ashamed to read to men. But perhaps they *are* ashamed and only hold out writing so for art's sake; I cannot very well speak for them; but I am still very Victorian in my preference of decency.

The irony in the latter part of the citation is very delicate. For we have lately been hearing the indignant protests raised by certain prurient novelists against the exclusion of their books from public libraries, and are led to infer that these authors would suffer their literary martyrdom in silence, were it not for the fact that they are the sworn champions and defenders of freedom-loving "Art." "Whether this or that book of mine is banned is to me personally a matter of trifling moment," we hear these noble altruists tearfully explaining, "but if we allow these narrow-minded prudes to have their way, what in the world is to prevent the maiden goddess of Literary Art from becoming the slave and thrall of the Philistines? Unless we can secure space on the open shelves of the public libraries for our highly artistic works of erotic realism, the future of American letters is dark indeed!"

The deep concern these men show for the untrammelled freedom of tomorrow's American literature doubtless does them great credit. But as their noisome stories are far inferior in literary worth to the works of "prudish Victorians" like Mr. Howells who obstinately manifest a preference for decency, perhaps the enslavement of American letters is not so complete after all. The vociferous demand that the reading public should show unclean third-rate novels of today the same indulgence that a transcendent genius like Shakespeare receives, despite his occasional lapses from decorum, is ridiculous. If this new school of realists would but take to heart the motto that Mr. Howells has faithfully observed during his long career as a novelist, their books would

not only improve in quality, but good women could read them. Meanwhile these novels are wisely banned.

Socialism in 1922?

"ARE we six years from Socialism in the United States?" The question is not without a certain justification. The writer who asked it in the *New York Call* shortly before the recent elections, arrived at an affirmative answer by a strictly mathematical process of computation. His calculation was correct, on the supposition that Socialism would continue to increase at the rate of growth it has manifested in the past twenty-four years. That such would actually be the case the writer was not sanguine enough to consider a probability. Yet he has cleverly scored a point in proving the vitality of Socialism, and his figures are evidently gathered from the most reliable sources.

Socialism, under the name of the Socialist Labor party, entered the presidential field in 1888, polling an insignificant 2,068 votes. At the next presidential election it had already increased 750 per cent, although it was still too small to be seriously regarded. Passing over this large percentage, we find that from 1892 to 1912 the total vote cast in each election for the Socialist party shows an average increase of 131 per cent! In view of this increase the election of 1916 should have scored for Socialism 13.84 per cent of the total vote. The election of 1920 should increase it to 31.97 per cent, and that of 1924 to 73.85 per cent. Thus the Socialist party would actually have a majority in the United States by 1922. That such will be the case Socialists themselves do not believe, but neither can the steadiness of their growth be denied.

The Socialist vote in 1912 was 901,062. The vote at the present election is not yet certain. Don Martin of the *New York Herald*, a political expert, definitely says that it exceeds 1,300,000. The *Times'* estimate places it at over 1,400,000. And the secret of this success? Socialists have but one reason to give. That is, literature. In assigning this cause they are apparently unanimous. "I attribute it," the Socialist candidate wrote, "to the 20,000,000 leaflets we put out. I attribute it to nobody's speaking." The two cities that elected the greatest number of Socialist public officials have each a Socialist daily paper. Moreover the gains formerly recorded in Chicago were made when that city had a Socialist daily newspaper, and today districts high on the Socialist list have enterprising weeklies. Need the moral be pointed more clearly for Catholics?

Surgeons Instead of Cells

ONE of the rational departures from traditional methods of dealing with youthful delinquency has been the creation and development in recent years of the juvenile court. It used to be thought, at least in the court,

that the sole function of the judge was to punish, and that he had done his full duty by the State when he had condemned vicious minors to reformatories. This system is being replaced by a more humane and sensible treatment of young criminals. Prophylaxis and correction are taking the place of mere punishment. The Big Brother movement, the activities of societies like the Ozanam Association, and the practice of paroling demoralized but corrigible youngsters, during good behavior, under sympathetic supervision, have been rewarded in many cases by satisfactory moral regeneration.

Another step in the right direction has been the employment by the officers of juvenile courts of the methods which have proved beneficial in the classroom. Many a child has been transformed from a state of retardation to one of normal development, and from a chronic condition of insubordination to one of willing submission to discipline and order, by the application of some simple medical or surgical treatment. Physical abnormalities rather than moral depravity have been found to be the occasion, though not the cause, of much childish aberration. With the removal, for instance, of adenoids or the alleviation of eye-strain, the child has become sweet-tempered, virtuous in tendency and eager to learn. Profiting by this lesson, the juvenile court of Indianapolis recently employed the services of an eminent specialist to examine the pathological condition of four refractory boys. In all four cases the examination showed depression of the skull. This condition was remedied, and in three instances moral reformation followed.

State paternalism, with its purpose of reducing the citizen to increasing dependence on the Government, is to be resisted, and the assumption on the part of officialdom of the right to perform operations on the wards of the State, for eugenic or experimental purposes, cannot be tolerated. But, due regard paid to the legitimate wishes of parents, the employment at the public expense of the resources of science in the interests of poor children suffering from irritating defects is quite within the functions of the State. The anxiety therefore of those who see in the surgical treatment given at the order of the juvenile court another invasion of human rights is ill-founded. The movement, since it is susceptible of abuse, will bear watching; but it has not yet become, as some have styled it, "a radical departure from sound ethics."

A "Sacred" and a "Profane" Letter

THE issue of AMERICA for November 4 contained an editorial on an article about Mexican Masonry, contributed by Eber Cole Byam, himself a Mason, to the October *Builder*. This editorial called forth the following communication, to which a reply is appended in the form of an open letter:

To the Editor of AMERICA:

My attention has just been called to your references to my Mexican articles also the reply to same by Bro. Eber Cole

Byam in the *Builder* for October. I endeavored to purchase a copy of your paper at a number of local bookstores but found they did not handle on ground "non-returnable." The one store that did carry, had sold out that particular issue of November 4th. However through the courtesy of Dr. Hart, editor of the *Catholic Telegraph*, I was permitted to read his copy, which I did with interest. I have fully replied to Bro. Byam's article in the *Builder* for November which I presume has come to your notice. In regard to the whole series of Mexican articles will say they were not written with any wish to engender any controversy either with a brother Mason like Bro. Byam or the profane, as you will understand from their appearing solely in a Masonic publication. I was greatly surprised when I read Bro. Byam's article in proof that he should call Dr. Castellot a clandestine Mason, inasmuch as that gentleman was long and several times referred to as head of the Mexican Scottish Rite by the *New Age*, official organ of the A. & A. S. R. of U. S., southern jurisdiction. What most surprised me was that Bro. Byam should call the present Mexican Revolution an I. W. W. Revolution, and his unjust condemnation of the Mexican Laws of Reform. His article led me to some rather plain speaking in my article "Masonic Light on Mexico," but I wish to reiterate what is said in prefatory note, any allusions made refer only to Mexican Catholicism condemned by some of your own brilliant writers.

If not trespassing upon your courtesy kindly mail me a copy of your November 4th issue, as I should like it in my file.

Cordially,

JOHN LEWIN MCLEISH, M.D.

Mr. John Lewin McLeish,

SIR: I beg you to accept the assurance of my very sincere thanks for your letter under date of November 11. Grateful as I am, yet I fear that I do not fully appreciate your courtesy, for despite my best efforts to remain in a thankful mood, I find myself disturbed by the doubt that perhaps your communication was meant, not for me, but for Mr. Byam. Certainly the jolt which you seem to have experienced was caused by him, and, as a consequence, I feel under no obligation of justice or charity to pour oil and wine into your soul. Nor, on the other hand, do I intend to come to Mr. Byam's defense. Such an action were an impertinence on the part of "the profane." Moreover, he seems quite able to take care of himself. Apparently he is a man of character and ability and, unlike many others more "sacred" but less versed in the ways of scholarship, he writes out of the fullness of unbiased experience. Whether or no Castellot is a clandestine Mason does not weigh a straw in the balance of truth and justice. Nor does it affect the fact that he has made open and blatant confession of the responsibility of Mexican Masons for a revolution unparalleled in savagery, a riot of blasphemy, blood and lust. However, the circumstance that he is "Past Sovereign Grand Commander of the Supreme Council of the Scottish Rite" gives such significance to his words that the "profane" like myself and the "sacred" who resemble your "Brother," Mr. Byam, blush for very shame over them, remembering, as we do, the fate of Mexico's women and innocent children. You are surprised that Mr. Byam speaks of the Mexican turmoil as an "I. W. W. Revolution"; Mr. Byam and all men who know anything about the affair, will smile at your ingenuousness. Evidently you have missed many of the manifestos and programs issued in Mexico during the last four years: you appear not to have seen the circulars signed by the I. W. W., nor to have noted how thoroughly the principles of that nefarious society have been put into practice. Mr. Byam has been more observant. Or is it that his standards are different from yours? At any rate his statement is accurate and should be neither a cause nor an occasion for surprise. The same is likewise true of his stric-

tures on the Reform Laws, an infamous code, conceived in iniquity and carried to completion by men whose chief concern was spoliation of the venerable institution which rescued their ancestors from a dismal and cruel paganism.

I trust I may remark without offense that I am not at all impressed by the announcement about the "plain words" evoked by the article of your worthy opponent. I have wit enough to realize that plain and accurate are not synonyms. Moreover, if the practice of many popular writers were my norm of judgment, I should be forced to conclude that the expression, "plain words," has a sinister and altogether unwholesome significance. Only too often it connotes a phase of subjectivism suggestive of moods and habits quite foreign to the scholar and gentleman.

It was indeed good of you, Sir, to attack only Mexican Catholicism. The "profane" of the United States are, I am sure, duly grateful for your highly discriminating delicacy. Nor will they admire your tactics less. They will recognize the admirable strategy displayed by you in fixing the brand of infamy on Catholicism as it is taught and practised in a part of the world about which the bulk of the American people know little or nothing. True, some may think that you should have excurred to the Brazilian swamps and Chilean mountains, but such folk

are not so "profane" as the ordinary citizen. And a few of us, more perverse than the rest, will simply smile once again, and allow Mr. Byam to answer.

For the rest, though I know some Mexicans who have attacked "Mexican Catholicism," yet I must confess ignorance of our own brilliant writers who have done so. In my simplicity I had thought that if a man attacks the Faith, he ceases to be a Catholic. And cannot Lucifer still boast that he is an angel? Does it therefore follow that his judgments on the cohorts of heaven must be accepted without demur? As I write I seem to see uplifted on a naked, blood-stained rood a pathetic, broken man, a Jew, accused of blasphemy and gluttony and subversion of authority by "some of His own most brilliant writers": and His name was Jesus.

With sentiments of esteem, I am, Sir,

Very respectfully,

R. H. TIERNEY.

All else is committed to Mr. Byam, a distinguished Mason who has had the honesty and courage to expose Mexican Masonry for what it is, a "revolutionary," "contentious," "anarchistic," "murderous" organization.

Literature

THE NOVELS OF SIR WALTER SCOTT

"SHAKESPEARE," the high-school student scratched dogmatically on his examination paper, "wrote four plays: 'Macbeth,' 'Julius Caesar,' and I forget the other two." Though creator of as many novels as Shakespeare of plays, Walter Scott is personally unknown to most modern readers except by his "Ivanhoe" and "Talisman." If the Waverly novels were generally read, there would be less discussion no doubt, as to whether or not they are read. The reason for this present neglect of Scott is not far to seek. The old have not the vision, the young have not the patience to appreciate him. If the more mature reader can use a broom for a lance and storm impregnable castle walls in the garden, he may enter the charmed circle of Scott's coterie. His imagination must be wild and adventurous; he must be able to transform himself into a border chieftain or a feudal baron. He must hear the clarion call to battle and the tramping of armed troops; he must scale craggy cliffs to rescue beautiful maidens. Our busy generation prefers literature more typical of our age, the psychological analysis, the lust of wealth, the lure of the passions luridly told. The young are of course urged to become familiar with Scott, but for them, also, the hero of that football game and the young aviator are not nearly so dull and stupid as Waverly nor are the descriptions so unsufferably long, nor the dialect so hopelessly unintelligible. Forlorn, Sir Walter rests, a relic of the past.

With fame as fickle as fortune, it is not surprising that Scott's voluminous works, the "best sellers" of their day, should have become to us a series of half-forgotten titles and a few school "classics." A new novel by the author of Waverly was a sensation in the literary world, a joy to book-lover and to bookseller. Lord Holland, when asked his opinion of the "Tales of the Landlord" exclaimed "Opinion! we did none of us go to bed last night—nothing slept but my gout." All England and the Continent agreed with this criticism and nodded in approbation of the "Great Unknown." Even Jeffries, who is said to have dined off slaughtered authors, spread fulsome praise on the anonymous romancer. For such unheard of popularity, excellent reasons may be assigned; but none to enlist

our gratitude more than the fact that Scott was one of the originators of the Romantic movement in literature and applied it to his novels. He bolted the stilted conceits of the later eighteenth-century writers. His breezy, out-of-doors atmosphere could not be constrained in their painted flower-gardens. Refusing to be artificial, he was genial and natural, with no message to deliver, no lax morals to scourge, no reforms to enforce. Scott wrote just to please and to amuse. The romancer was never lost in the preacher.

From a Catholic viewpoint, the honor due to Scott is doubtful. Because of his numerous attacks on the institutions of the Church, it was felt necessary, some years ago, to publish an expurgated edition of his works. Augustine Birrell, however, finds in him the precursor of the Oxford movement. To Scott this would be doubtful praise. His love for Catholicism was as shallow as his knowledge of it. He was a Scotch Protestant who used Catholicism as he used the *deus ex machina*: for its dramatic value. He saw but its scenic side and read its spirit from dead memorials and ruined chapels. By shaking the dust of centuries from medieval times, by locating his tales in the days when Catholicism was flourishing or when it was weathering the Reformation, he no doubt created an interest in the Church, and paved the way for serious investigation. Beyond that, Catholicism owes him scant gratitude. The monks were not all sensualists or hypocritical plotters. Piety was not mere superstition, nor was prayer a meaningless jumble of garbled words. The spoliation of church property was to him deplorable; but only as an antiquarian. Otherwise it was progress, mayhap justice. It may soften our regard for him to believe that he was sincere, but ignorant of things Catholic, and that the Catholic heart of the six centuries which he visualized was never revealed to him.

In other matters, Scott did not deny that he sometimes perverted historical truth. The Duchess of Devonshire, in "Peveril of the Peak," though in fact a stern Huguenot, is made a Catholic and placed in scenes that happen twenty years after her death. In "Ivanhoe," eleventh-century characters are dressed in thirteenth-century costumes. Countless instances of graver lapses might be adduced. Nevertheless, Scott has endeavored to present the main outlines of history truthfully. He

has succeeded in visualizing and vivifying the ages gone by not by dusty tomes and state papers, but by a series of brilliant *tableaux vivants*. Because Shakespeare has thrown the spotlight of his genius upon it, the England of the Richards and the Henrys is better known to us than almost any other period of English history. The novels of Scott teach us more of Louis XI and the Stuarts and Cromwell than any scientific array of documents. Though there are few readers whom he will inspire to make more thorough investigation, for the majority of readers he writes history better than most historians.

Scott's main claim to immortality is not in his history. Neither is it in the public themes and the strife and passion of the conflicting parties which he so magnificently portrayed. Nor is it in the personages that play the leading role in such scenes. It required all of Scott's genius to prevent those characters which he has garnered from his antiquarian and historical studies from being failures. Too often, they are stiff-backed gallants, and bloodless ladies, perched on the high back of conventionality, unemotional as carved statues, exasperating creatures, who never for a moment forget that kingly or knightly blood is congealed in their veins. Such too are characters like Flora of "Waverly" and Diana Vernon, "a girl of eighteen" says Jeffries "with more wit and learning than a man of forty, and more sound sense and firmness of character than any man whatever." Under this class, might be grouped his supernatural agents. Norna of Fitful Head, calling down the storm, the White Lady of Avalon with her alabaster cavern and her altar blazing with cold flames, are childish figments of the mind, fairy tales from forgotten legends. Meg Merrilies demands to be excused from such company. She must be classed with those delightfully accurate and natural characters whom Scott knew in the flesh, and to whom he has imparted such humor and pathos. The marvelous Jeanie Deans, the soul of womanhood; Evan Dhu, with his inimitable answer, "My master?—my master is in heaven; you mean my chief." Dandie Dinmont, and the lawyers good and bad; that whole gallery of Scotch celebrities whom he met in his Highland excursions and with whom he hobnobbed. By such characters will he live. He does not analyze them or apply the dissecting knife of the modern psychologist. His power lies in his extensive range over all the emotions. He has that universal appeal of loyalty and chivalry and nobility, which one must appreciate and feel rather than analyze.

Scientific principles of literary criticism, especially modern ones, find even more fault with Sir Walter than they do with most classical authors. Certainly, his former immense popularity and its reflex, its present desultory glory, are not founded on the principles that govern our contemporary making of books. His blocked pages of description, his laborious explanation of things not worth explaining, his hasty and in many places unskillful style, his rampant military atmosphere of joust and battle, diverge far from our modern canons of romance. It may be that our notions of literature are decadent and unwholesome. But it is still true that no novel which founds its interest on pageantry and costume and strangeness of incident can ever take the highest rank in literature. Criticism, however, has little power to smirch the glory of Sir Walter Scott. His works have taken a lasting place in literature, and though his readers be not many, he remains for those who know and can appreciate him, the Shakespeare of the novel.

FRANCIS X. TALBOT, S. J.

REVIEWS

Cicero: A Sketch of His Life and Works. By HANNIS TAYLOR, LL.D. Chicago: A. C. McClurg. \$3.50.

To know Cicero well is a liberal education. With all his faults, in spite of weaknesses of character, of his heartless

divorce from Terentia and his subsequent mercenary marriage with his ward Publilia, Cicero in his principles and his ethical system, is one of the soundest representatives of pagan Rome. As the distinguished author of this study observes, when evil times were about to fall on his country Cicero was the very embodiment of the departing spirit of Roman virtues and Roman republicanism. Louis XIV is reported to have exclaimed: *L'Etat, c'est moi*. If at certain crises in the history of the Eternal City of his day, Cicero looked around him and examined its statecraft, literature, oratory and philosophy, he could justly have exclaimed that he was Rome. In many ways, in his orations, one of the best schools of eloquence to which the young man can go, in his sturdy patriotism, in his love of liberty, of law, order, in his hatred of tyrants like Verres, Catiline, Clodius, Antony, he is one of the finest legacies of ancient civilization.

To Dr. Taylor, Cicero is all this and more. It is quite evident that for him the task of writing the volume has been a labor of love. Here and there, while the defects of his hero are by no means glossed over, the tone of the panegyric may appear to encroach on the sterner voice of the historian's verdict. But the author always brings to his work the qualities which he displayed in his "Science of Jurisprudence" and "The Origin and Growth of the English Constitution." He presents a well-ordered brief for his client, based on facts, backed by sound testimony and written with a warmth of personal affection which wins our sympathy. He studies Cicero from many angles as the herald of antiquity, as the most popular teacher Rome ever had in her great University of the Forum, as an apostle of morality, the upholder of the ideas of the existence of God, of a wise and beneficent Providence, of the immortality of the soul, of the beauty of virtue and the inherent foulness of vice and crime, as the champion of the people, the bulwark of the Constitution, and the "pen and the mirror" of a great transition. With the one exception referred to above, the great crises of life did not find him wanting and his noble death makes us almost forget his frailties. Dr. Taylor has done well to call attention to the unfair attacks of Dio Cassius, Drumann, and Mommsen on the character of the Roman statesman. He gives the reason why they should be regarded with suspicion, and the fairer verdict of men like Ritschl, Freeman, Merivale, Tyrrell, Lange, Boissier, Weissenfels and Sihler are accepted.

The book is supplemented by "The Sayings of Cicero," a collection of aphorisms in the original Latin, followed by an English translation, judiciously culled from the great Consul's oratorical, literary and philosophical compositions. The first one on which the reviewer's eyes fell on opening the book was the following: *Omne consilium Themistocleum est: existimat enim, qui mare teneat, eum necesse rerum potiri*. The whole theory of Captain A. T. Mahan's "The Influence of Sea Power in History" is found here.

J. C. R.

Years of My Youth. By W. D. HOWELLS. New York: Harper & Bros. \$2.00.

Letters of Richard Watson Gilder. Edited by His Daughter, ROSAMUND GILDER. Boston: Houghton Mifflin Co. \$3.50.

These volumes contain valuable biographical material about two of the foremost American literary men of our time. Those who have read with pleasure "A Boy's Town," "My Literary Passions," and "Literary Friends and Acquaintances," Mr. Howell's other books of personal reminiscences, will be glad to learn that in "Years of My Youth" he has the same modest and engaging way of telling his recollections, the chapters which describe the social life of the Middle West prior to the Civil War being particularly interesting. As he was the son of a hard-working and poverty-stricken editor and printer, the little Howells boy had to set type as soon as he could read.

When only twelve he would help set the telegraphic dispatches till nearly midnight and rise next morning at four to carry the paper to subscribers. Indeed, the printing office was the author's school. He graduated from the case to become a newspaper correspondent and reporter, began to scribble verse, learned to read several languages, wrote for campaign purposes a life of Lincoln, had his poetry accepted by the *Atlantic Monthly*, and by securing the post of United States Consul at Venice was a made man. For Mr. Howells used so well the abundant leisure of that office that he developed while in Italy his talent as a writer of essays and novels. The young people of the fifties, in the author's opinion were more interested in the things of the mind than are American youths and maidens of today, and he draws a fascinating picture of an Ohio town's social activities some sixty years ago.

As poet, editor and publisher Mr. Gilder had a varied and active career. From the time he was put in charge of the newly launched *Century Magazine* in 1881 until his death in 1909 he was particularly prominent in the social, civic and literary life of the country. Perhaps the most interesting pages in the book are those describing his aims and methods as the editor of a great magazine. The "elaborate discussion of living practical questions" and "popular studies of history" were novel features he introduced into the *Century*, and he possessed the three essentials of a good editor: taste, conscience and "ideas." Moreover he was able to maintain toward his contributors the "position of critic and judge with the least possible pain to those he had to rebuff." Indeed "he could return rejected manuscripts in such a kind and caressing way" that he made their authors friends forever. Though a number of the letters Mr. Gilder's daughter has published in the volume are not especially interesting, they show what an active part he took in the public movements of his time and how much his help and counsel was valued by all his friends, particularly by Mr. and Mrs. Grover Cleveland. W. D.

The Facts about Luther. By RT. REV. MONS. PATRICK F. O'HARE, LL.D. New York: Frederick Pustet & Co. \$0.25.

At a period like the present, when the world is reaping the cockle of four centuries of anti-Catholicism and sectaries are striving to reconstruct their shattered idols, a trustworthy book on Martin Luther cannot but prove of intense interest to loyal Catholics and truth-seeking Protestants: to the former, because it offers a deadly weapon against long-lived misrepresentation and calumny; to the latter, because by turning the searchlight of knowledge on the rough days of long ago it brings into clear vision every lineament of those whom unreflecting partisans still number amongst the great. There are at least three modern trustworthy studies on the life of Luther, for which the scientific world owes a more than ordinary gratitude to Janssen, Denifle and Grisar; but these are of interest and advantage rather to the scholar than to one whose daily occupations preclude the possibility of learned leisure.

Mgr. O'Hare realized this state of affairs and, stealing an hour here and there from the labors of a busy pastor, has popularized in his "Facts about Luther" what others have gleaned. All sincere readers of this book will own that the author has done his task well. After an introduction on modern Luther literature, he enters on a psychological study of the heresiarch's early years, which is followed by a close and readable investigation of Luther's attitude on indulgences, justification, the Church and the Pope, the Bible, rebellion, free will and liberty of conscience. A final chapter is entitled "Luther the Reformer." To write a book of this character is by no means easy, for the author has had in turn to play the role of an historian, a theologian and an apologist, and withal to present indelicate facts delicately, offensive facts

inoffensively, subtle facts concretely. But in his "Facts about Luther" Mgr. O'Hare has admirably succeeded in doing this. J. T. L.

Mount Vernon: Washington's Home and the Nation's Shrine. By PAUL WILSTACH. Illustrated. New York: Doubleday, Page & Co. \$2.00.

Reverence for historical places is hardly reputed a cardinal American virtue. The devotedness, however, with which Mount Vernon is visited and cared for seems to justify the author's sub-title, "The Nation's Shrine." So great was the stress of visitors and entertainment during the private ownership of the place that it threatened to impoverish the Washington family. Even during the Civil War, when military movements were going on near the capital, by common consent of the North and South, Mount Vernon was neutral ground. Today, ships in the United States navy give the hallowed spot a full salute as they pass. It was not due to a grateful Government, however, that the estate is now restored to the order in which it was during the lifetime of Washington. Shortly before the Civil War, the Government refused to purchase the property. So to save it from exploiters, a body of patriotic women was organized, and funds were collected to buy the estate. Continuing the work, they have gathered the interior furnishings, willed far and wide after the death of Martha Washington, and have remodeled the grounds according to the plans which Washington himself drew up.

The book is not only an interesting record of minute details, but a human story that seems to have caught the atmosphere of the place. The dull recital of purchases and improvements has been enlivened by bright incident and neighborly gossip. The reader almost forgets Washington as a general and statesman, and considers him only as a devoted husband and a scientific farmer. His fields were his hobby. When at home, till a few days before his death, his daily morning duty was a visit to all his farms. When away, part of his mind and all his heart were there. Even during the Revolution and while he was President, Washington demanded frequent reports from his steward and sent him most detailed instructions. Mr. Wilstach has made a creditable book, and has performed a real service for the curious or patriotic sight-seer. F. X. T.

BOOKS AND AUTHORS

The *Catholic Mind* for November 22 is a particularly readable number. It begins with M. J. Riordan's merciless indictment of "Agenics," an excellent word he has coined to describe the crime of birth-control. Then follows the Bishop of Northampton's exposition of what the attitude of "The Secularized State" should be toward the Church. In the next paper Mgr. William T. Russel reminds "The Pan-Protestant Conference" what a wide field for their reforming zeal they have here at home among non-Catholics, and the issue closes with an article by M. P. Hayne which points out to Catholics the dangers in the modern cult of "The Gospel of Humanity."

It might be questioned whether L. H. Hammond's new book, "In the Garden of Delight" (Crowell, \$1.00), is a novel or a nature-book. The narrator, an invalid, sees the world big and cheery from her wheel-chair. Outside of the struggle, she observes the birds, the landscape, and the growing affection of two young people. Everyone and everything are good to her and nothing more terrible happens than a little tilt with "Aunt Jane." The characters in the book are country folk, true to type, while delicate descriptions of nature and clever observations on human foibles abound.—Oswald Kendall was recently wounded in action and now lies in a London hospital, exemplifying in a personal manner, some of the incidents and accidents of his inter-

esting book, "The Romance of the Martin Connor" (Houghton Mifflin, \$1.25). Those boys of smaller as well as those of larger growth who enjoyed "Two Years Before the Mast" will make with as much enthusiasm the cruise with this new boat up the great Amazon to meet a series of vividly narrated adventures, and to view well-described scenes of nature.

"A Story of Love" (Herder, \$0.75), an attractive little book by Father Francis Cassily, S.J., the author of those widely-read pamphlets, "What Shall I Be?" and "Shall I Be a Daily Communicant?" is not, as might be inferred from its title, a romance that is likely to be numbered among next month's "best sellers." For the story Father Cassily tells is a true one, yet, in a sense, highly romantic too, if his readers would but realize it. "A Story of Love" is a good development of the thoughts suggested by St. Ignatius's renowned *Contemplatio ad Amorem*, the crowning meditation of the "Exercises," which sets forth so well the marvels of Divine condescension and leaves the exercitant full of thankfulness for the wonderful gifts of God. Under sixteen chapter-heads such as "My Divine Friend," "God's Home Within Me," "Face to Face," etc., the author provides the reader with matter for spiritual reading which will be found particularly suitable in the time of retreat.

Dan Burnet in "The Shining Adventure" (Harper, \$1.30), his first novel, tells how an eight-year-old boy who was one of the privileged children that have access to Gramercy Park, New York, rambled all alone one day over toward Second Avenue, and found there an astonishing number of little boys and girls who never get into Gramercy Park. The author describes in a charming, Dickensian way the wonderful adventures "his Majesty" had in that foreign land, how he first vanquished in battle, and then won as a loyal follower, Mickey Flynn, "de leader of de gang," how he made "Lamey Maggie" Queen of Gramercy Park, and how near to tragedy the end of his expedition was. The dialogue in the book is true to life, and the candidate's call on the King's aunt is very amusing. But was there nothing better than the river for "the good Bad Women"?

In a recent number of the *Living Church* the Very Rev. Charles N. Lathrop has a lengthy and very favorable review of "A Primer of Peace and War. The Principles of International Morality" (Kenedy), a little book edited by Father Plater which was praised in our issue of November 27, 1915. Dean Lathrop ends his review thus:

This book has two special merits. It presents clearly and simply the judgment of the Catholic conscience of the ages on war and its related problems. It presents this judgment with a spirit of appreciation for contributions to the problem from those who differ from the authors in religion. Indeed, it makes its appeal to all "men of good will" and will be a help to every honest man who wants moral guidance in deciding what is right for him in the present confused condition of the world.

Sister Mary Antonia, an American member of the Convent "Des Filles de Marie" Willebroeck, Province of Antwerp, Belgium, describes in a book entitled "From Convent to Conflict" (Murphy, \$1.00) how the community fled to England when the Germans invaded Belgium. The volume is not merely a catalogue of horrors but an account of the educational work the Sisters were doing, how it was suddenly interrupted, and how they all made their way without serious mishaps to places of safety, the author reaching this country. The profits derived from the sale of the book will be devoted to the repair of the Sisters' convent.—Mildred Aldrich, the author of "A Hilltop on the Marne," one of the more notable war-books, has now

written nine short-stories "Told in a French Garden" (Small, Maynard, \$1.25). She describes a house-party of ten Americans staying during August, 1914, at a country place not far from Paris. To keep the war from being discussed, the hosts and guests tell stories until the approach of the German army breaks up the gathering. Many readers will consider "The Son of Josephine" the best of the tales. Let us hope that the subversive "philosophy" in "The Divorcée's Story" is not that of the author.—"The Brown Mare" (Knopf, \$1.00), the title of the first and best story in Alfred Ollivant's little book of tales bearing on the war, gives a name to the volume. In another place the author brings out well the Belgians' devotion to their democratic king.

Christmas books for children are pouring from the press. Harper and Brothers have out a new edition of the perennially interesting "Arabian Nights' Entertainments" (\$1.50), illustrated with more than a hundred excellent pictures by Louis Rhead. Carlo Lorenzini's "Pinocchio" (\$1.25), with its eight fine pictures in color by Maria L. Kirk, is published by J. B. Lippincott. This famous Italian story about a wooden puppet that came to life and then had a series of most marvelous adventures is sure to interest little American children keenly. G. P. Putnam's Sons' book about "Betty's Beautiful Nights" (\$1.50), which numbered twelve, one each month, is written by Marian Warner Wildman Fenner and copiously illustrated by Clara M. Burd. When the moon is new, the queen of the fairies entertains Betty by showing her what a beautiful world we live in. "Moni the Goat Boy" (\$0.50), a Lippincott book, is Johanna Spyri's pretty story of Alpine life. She explains just why he stopped singing and what made him begin again.

The following sonnet, entitled "The Heavenly Keepsake," is contributed to the current *Month* by Desmond McAuliffe:

This soul is not mine own! Meseems God said
Take thou this flower and tend it lovingly
Through all the years; when I shall summon thee
Thou shalt restore the rose for which I bled
Alas, those years! Exceeding great my dread
Lest God should find the flower He wrought for me
Shrunk, faded, cankered, piteous to see
With all its old-time beauty forfeited!

Shall I despair at failure and repine?
Great God of Love, at rumors of Thy Power
The Cana-waters burned with strange delight
And trembled into fire-enchanted wine.
Are souls less wonder-worth? Come, bid my flower
Unclose with life immortal in Thy sight.

"Morning Face, Her Book," by Gene Stratton Porter (Doubleday, Page, \$2.00), is one of the year's most beautifully illustrated nature-study books for children. Perhaps the text is not quite up to the standard of the illustrations, but it is probably the appeal to the eye which will most interest the small folk for whom the volume is intended.—"The Wishing Moon" (Doubleday, Page, \$1.35), by Louise Dutton, is as dull as ditch-water, and very much like ditch-water in other respects.—"A Circuit Rider's Wife," by Corra Harris (Doubleday, Page, \$1.50), stresses in kindly fashion, the deadly formality to which some forms of Methodism may drop, but one cannot escape the impression of an undercurrent of hostility to all revealed religion, running throughout the book. The author's comments on divorce and feminism are replete with common-sense. Those "who believe in a Scriptural marriage," she holds, "cannot believe in divorce," and while in favor of suffrage, she thinks it of immeasurably greater importance for women, to defend "the statutes of virtue and honor, which are better protection for women than all the votes in this country." Nor in further criticizing "feminism" is Mrs. Harris afraid to say that there

are "too many women flirting round in the movement who should be in institutions of correction." Perhaps the criticism may not be generally applicable, but it is surely not pointless, particularly in New York.

BOOKS RECEIVED.

- American Book Co., New York:**
A Greek Grammar for Schools and Colleges. By Herbert Weir Smyth. \$1.50; Ancient Civilization. By Arthur Mayer Wolfson, Ph.D. \$0.60.
- Benziger Brothers, New York:**
Her Father's Share. By Edith M. Power. Illustrated. \$1.25.
- Bobbs-Merrill Co., Indianapolis:**
A Strong Man's House. By Francis Neilson. \$1.35; Prudence Says So. By Ethel Hueston. \$1.35.
- Bloud & Gay, Paris:**
Lettre de L'Episcopat Belge. Texte Officiel; Pour les Arméniens. By S. G. Mgr. Touchet; La Mission Catholique de la France; Le Clerge et la Guerre de 1914.
- Burns & Oates, Ltd., London:**
A Century of Scientific Thought and Other Essays. By Sir Bertram C. A. Windle. 5s.; Poland, a Study in National Idealism. By Monica M. Gardner. 4s.
- The Century Co., New York:**
A Country Chronicle. By Grant Showerman. \$1.50.
- Columbia University Press, New York:**
The Rise of Ecclesiastical Control in Quebec. By Walter Alexander Riddell, Ph.D. \$1.75.
- M. A. Donohue & Co., Chicago:**
Uncle Frank's Mary. By "Clementia," Sister of Mercy. With Frontispiece by Charles Chambers. \$1.35.
- George H. Doran Co., New York:**
Local Color. By Irvin S. Cobb. \$1.35; Fiddle, D.D. By Irvin S. Cobb. \$1.20; The Lion's Share. By Arnold Bennett. \$1.50.
- E. P. Dutton & Co., New York:**
A Christmas Meditation. By Lawrence Gilman. \$0.25; The Know About Library. Illustrated. 20 Volumes. \$0.10 each; The Owllet Library. Illustrated. \$1.00 a set.
- Paul Elder & Co., San Francisco:**
The Clever Mouse. By Stella George Stern Perry. \$0.50.
- Ginn & Co., Boston:**
The Corona Readers. Book I. Based on the Beacon Primer. By James H. Fassett. \$0.32.
- Harper & Brothers, New York:**
Years of My Youth. By William Dean Howells. \$2.00; Arabian Nights Entertainments. Illustrations by Louis Rhead. \$1.50; The Way to the House of Santa Claus. By Frances Hodgson Burnett. \$1.00.
- Houghton Mifflin Co., Boston:**
Letters of Richard Watson Gilder. Edited by His Daughter, Rosamond Gilder. \$3.50; How to Read. By J. B. Kerfoot. \$1.25; Charles the Twelfth, King of Sweden. By John A. Gade. With Illustrations. \$3.00; A Brief History of Poland. By Julia Swift Orvis. \$1.50; The Pleasures of an Absentee Landlord and Other Essays. By Samuel McChord Crothers. \$1.25.
- P. J. Kenedy & Sons, New York:**
The Seminarian. His Character and Work. By Rev. Albert Rung. \$0.75.
- John Lane Co., New York:**
In Spacious Times. By Justin Huntly McCarthy. \$1.35.
- Little, Brown & Co., Boston:**
The Whale and the Grasshopper. By Seumas O'Brien. \$1.35.
- J. B. Lippincott Co., Philadelphia:**
Pinocchio. The Story of a Puppet. By C. Collodi. With Illustrations in Color by Maria L. Kirk. \$1.25; Moni the Goat-Boy. By Johanna Spyri. Translated by Elisabeth P. Stork. Illustrations in Color by Maria L. Kirk. \$0.50.
- Longmans, Green & Co., New York:**
The Penitent of Brent. By Michael Wood. \$1.35; Coram Cardinali. By Edward Bellasis. \$1.25; Maxims of the Foundress of the Faithful Companions of Jesus; Masters of the Spiritual Life. F. W. Drake.
- John W. Luce & Co., Boston:**
Six Days of the Irish Republic. By L. G. Redmond-Howard.
- The Macmillan Company, New York:**
Distributive Justice. By John A. Ryan. \$1.50; Responsibilities and Other Poems. By William Butler Yeats. \$1.25.
- Mission Press, Techny:**
Lights and Shadows. Compiled by the Rev. Joseph Spieler, D.S.M. Translated by C. Lawrence, O.M.Cap. \$0.75.
- The New York Evening Mail, New York:**
The Gravest 366 Days. Day by Day with the Editors of the "Evening Mail."
- Frederick Pustet & Co., New York:**
Brief Discourses on the Gospel. By E. Leahy.
- G. P. Putnam & Sons, New York:**
The Commonitorium of Vincentius of Lerins. By Reginald Stewart Moxon, B.D. \$2.75; Betty's Beautiful Nights. By Marian Warner Wildman Fenner.
- Societe Saint Augustin, Paris:**
Manuel de Perfection Chretienne et Religieuse.
- The University of Chicago Press, Chicago:**
History of the Working Classes in France. By Agnes Mathilde Wergeland, Ph.D. \$1.00; Slavery in Germanic Society During the Middle Ages. By Agnes Mathilde Wergeland, Ph.D. \$1.00.
- Yale University Press, New Haven:**
The Social Criticism of Literature. By Gertrude Buck, Ph.D. \$1.00.

EDUCATION

What School for Your Boy?

FROM the library window Judge Thornton waved a good-by to Mrs. Thornton and Bob, as the limousine raced down the drive and whisked them off to Ruffo's last performance of "Rigoletto." Judge Thornton was spending the evening at home. He was no child of Melpomene. Ivory flutes and throbbing cellos drew no sympathetic response from his judicial breast, though, on a quiet evening when Bob was away, he would ask Mrs. Thornton to play "The Banks of the Wabash," preferably with one finger, that he might catch the tune. A "good time" he liked, but this grand opera with its complexity of rhythm, its warring of vocality, its noisy fanfare of brass and drums, and all heard from a stuffy little box until midnight, was quite unintelligible. Between a plush seat at the opera and a plush seat in a dental parlor, Judge Thornton saw no specific difference. That is why he stood at his library window this cold, snowy night of January 2, waving good-bys to his wife and son.

THE SOWING

HE watched the car till it spun out of sight, and then fell to musing. Surely Providence had smoothed his life's path with a wonderfully loving and generous hand. Worldly success had come to him early, and the best and dearest woman in the world was his wife. But, most of all, as he thought of his unhappy neighbor, Dr. Cavanagh, he had been blest with a son whose equal one might not easily find.

Bob, the son in question, was twenty, a tall, upstanding lad, the masculine replica of his handsome mother. He had been at the "big eastern University" only a year and a half, but his career there was meteoric. It had been his father's intention to educate him at St. John's University, the Catholic college he had attended as a boy, but Bob, in the bright dreams of a more callow youth, had set his heart upon the "big eastern University," and its stalwart "eleven." In pursuance of this plan, he coaxed, pleaded, begged, and finally conquered his mother, and when these twain turned their engines of war upon the head of the house, Judge Thornton surrendered helplessly. Perhaps, after all, he was just a trifle old-fashioned in his ideas.

"TAKING CARE OF HIMSELF"

AT any rate, so reasoned the Judge, Bob was a good boy, well able to care for himself, and not a type like Dick Cavanagh, his neighbor's son, who, in his senior year at the same "big eastern University," broke his father's and mother's heart by throwing religion overboard and marrying outside the Church. As he stood at the window this cold night watching the powdery snow sift through the gaunt trees, the Judge thanked God from the bottom of his heart for the blessing of a good son.

The logs in the grate fell, crackling and sputtering, and Judge Thornton realized that he had been staring out of the window several minutes since the car disappeared. Approaching a bookcase he took down Benson's "The Friendship of Christ," lit a cigar and sank into the soothing depths of a big leather chair.

During the solemn ceremony of polishing his glasses, his eye caught a strange pack of books on the library table. Then he remembered, and smiled. They were Bob's. With an unusual ambition to keep ahead of the class, Bob had brought them home from the "big eastern University" for the Christmas holidays together with some pious resolutions relative to their actual use.

THE DEMI-GODS

NOW, whether it was the prompting of his Guardian Angel or mere human curiosity on his part, the Judge never could say. But he reached out and took a neatly bound volume from the top of the pack, opened it, and read. Incidentally, Catholic

parents, this book may be found in the library and the classrooms of any non-Catholic college. Perhaps your son or daughter is using it. "As psychologists we cannot accept the freedom of the will unless we throw away our scientific definition of mind and return to the popular notions held about it." [Titchener, "Primer of Psychology," p. 255.]

Judge Thornton started suddenly at this frank statement of a most perverse doctrine. He read it too, from a book Bob was studying. The pages fluttered through his fingers, and he read again: "Morality is custom regulated by 'public opinion,' by the approval and disapproval of the community." [Page 294.]

The Judge dropped the book from his hands with a hastiness suggestive of scorched fingers. Now thoroughly aroused, and almost afraid to believe his senses, he seized eagerly on another volume, opened it, and read: "To other arguments which would prove the need of a soul, we may also turn a deaf ear. The arguments from free will can convince only those who believe in free will." [James, "Primer of Psychology," I, p. 346.]

"So, this is what they are teaching my son at the university! No soul! No free will! This is the return I get for delivering my son into the hands of highly paid specialists! Morality depends on the shifting whims of the public, does it?" His eyes burned with a just anger, as he continued this audible expression of his wrath.

THE REAPING

BUT he knew he was reaping the bitter fruit of his folly. His book, "The Friendship of Christ" lay unopened on the table. Torn with bitter remorse, he awaited Bob's return. At one o'clock the klaxon sounded, and in a few minutes Bob rushed into the room, still flushed with the keen joy of his favorite opera.

"Hello, Governor! Up yet? Well, you missed it. Honest, that Ruffo is some—"

Judge Thornton made no effort to conceal the state of his feelings. He bluntly interrupted this incipient rhapsody.

"Bob, do you go to Mass every Sunday, when you are away?" he asked sternly. Bob's excitement calmed.

"Why, Father, what a question! I—well, not always."

"Not always?" shouted the Judge.

"No, Father, I do sometimes. But most of the fellows in the hall don't go to church on Sunday morning. I did at first, but I've let it go for some time lately. I didn't want to say anything to you and mother about it, but to be real candid, Father, why should I go to church? If we have no soul, as James says, what's the use of it? If we have no free will, what good does it do us? If—"

THE WINNOWING

"**B**UT you have a soul," thundered the Judge, "an immortal soul, and a free will too. If you haven't, then the whole world goes to smash."

"But the professor says that's a much-disputed question, Father."

"I don't care a snap what your professor says about that," retorted the Judge. "If he denies the existence of an immortal soul and the possession of a free will he is either a hypocrite or a fool. Personally I think he must be a hypocrite."

"But, Father, he's very clever. He's written—"

"Clever? So was the devil when he got Eve to eat the apple. But I don't suppose your professor believes that old fable, does he?"

Bob was silent. In all his life he had never seen his father in such a rage. "What time," asked the Judge after a minute, "do you intend to leave for the East tomorrow?"

"About noon, Father," answered Bob.

"Well, telegraph tonight that you are not coming. Have your things shipped directly to St. John's. You leave for there tomorrow morning."

THE GARNERING

THE brilliant scholar and star of the best "eleven" in the country stood helpless at this unexpected and most unwelcome news. He made no reply, offered no objections. He knew his father too well for that. Besides Bob had not as yet unlearned the fundamental precept of parental obedience.

The following night saw a new adjustment of things in the Thornton family. In his room at St. John's, Bob sat up late with his new professor of philosophy, discussing matters psychological in the derivative sense of that word, and not in the soulless sense attached to it by many of our modern blasters at the Rock of Ages. At home Judge Thornton asked for "The Banks of the Wabash." Then far into the small hours, he sat up in his library reading contentedly from a favorite book, for tonight his soul was at peace. He had done his duty, and he could enjoy "The Friendship of Christ."

JOHN F. QUINN, S. J.

SOCIOLOGY

Supermen and Superwomen

NOW giants were upon the earth in those days . . . men of renown." They were the Nietzsches and Shaws, the Strindbergs and Ibsens of their time, in the generation before the deluge. They were the supermen who had emancipated themselves from the law of God. Their daughters and wives were the superwomen who laughed to scorn the "conventionalities" of earlier days. Materialism and sexuality had won a complete triumph. The Scripture plainly expresses this when it says that man was "flesh." The things of the spirit were dead to him. Self-aggrandizement, self-expression, the complete evolution of his physical nature unhampered by the restraints of any spiritual religion, the cult of the sensual and sexual, new thought and progressivism, Nietzscheanism, Shavianism and Ibsenism were the advanced doctrines of the day.

It was a society in which eugenists and birth-controllists could have been perfectly at home, in which the captain of industry and the I. W. W. might freely have fought out their quarrel; in which Socialism would have found the completest sympathy for its defiance of authority; in which the circulation of forbidden information, obscene literature and blasphemous tracts would have met with the fullest approval from the enlightened and emancipated men and women of an age in which the only obscurantists were Noe and his family. What our progressive writers picture as a happy dream, to be fulfilled in some future eon, had here been actually accomplished: the ultimate evolution of the superman and superwoman—and after that, the deluge!

THE TRIUMPH OF "OBSCURANTISM"

JUDGED from the viewpoint of our most advanced thinkers, ranging from the free-love advocate in Madison Square to the dapper rationalist professor, drawing his salary from some millionaire endowment fund, we have sadly retrogressed since the days of that perfect paradise of the superman and the superwoman. Heroic efforts are however being made to restore that paradise to earth again. In Noe's escape from the engulfing flood such propagandists doubtless can see only the survival of the most unfit, the triumph of obscurantism. Fortunately, the judgments of God are not the judgments of superman and superwoman, but directly the reverse. This they will come to find out to their own cost, if not in time, at least in eternity.

THE NEW SUPERMAN

THE triumph of obscurantism, however, was not final. Though Noe "built an altar to the Lord," and offered up a holocaust upon it, of sweet-smelling savor, men were soon found who were sufficiently in advance of their times to emancipate

themselves from the yoke of superstition. With Cham, the evolution of the superman was slowly and painfully to make a new beginning. Neither authority nor purity were sacred to him. The mystery of life was guarded by no Divine commandments written in the nature of man himself. He had freed himself from the tyranny of tradition. His sight was undarkened by the veil of religious prudery. He had evolved to the height of modern unabashedness. He had already achieved his emancipation. Was he the modern eugenicist and revolutionist in the making only, or already the finished original? Were Babel and Shaw anticipated?

We are dealing here with a matter profoundly sacred to every true Christian: the virtue of purity. It is intimately connected, as we see, with that other Christian virtue: respect for all rightful authority and due obedience to it, rendered for the love of God, and given as to the Lord and not to man. When the virtue of obedience, submission to authority, is disregarded the virtue of purity will likewise be flung aside. Obedience to the Divine Commandments alone can keep in restraint the lust of the flesh and the promptings of concupiscence. We are not in the least surprised therefore that free love should be preached loudest in the revolutionary camps of our day, and that the anarchist Emma Goldman, should become the glorified martyr of the birth-control movement. We may be certain that the same conditions hold in the ranks of the idle or the unjust rich, where wealth has usurped the place of God. No sooner was the golden calf worshiped, instead of the Creator, than orgies of impurity broke out among the people of Israel.

SATAN'S DEFINITION

FOR a definition of supermen and superwomen, which to them will seem flattering to the highest degree, however much they may differ among themselves in regard to minor details, it suffices to refer to the first chapters of Genesis. Remarkably enough, that definition, too, was given by the original rebel and revolutionist whose *non serviam*, "I will not serve," plunged him into eternal perdition. But that is a pleasant myth for modern supermen and superwomen. Like them, Adam and Eve, too, were first to be emancipated by him from superstition, before he could hope to make of them the true superman and superwoman: "No, you shall not die." Their fear, he sought to persuade them, was purely the result of dogmatism on the part of Almighty God. It was possible only in their state of benighted ignorance, or "medievalism," as he might preferably say in our day. All revealed religion is mere dogmatism to the true superman and superwoman.

Then follows Satan's definition, indirectly given, of the goal which is to be reached as the ultimate evolution of the superman: "Your eyes shall be opened: and you shall be as gods."

OLYMPIANS UPON EARTH

RETICENCE, humility, modesty, chastity are virtues to be held in contempt by a superior and emancipated race. Indecency may strut unabashed and be viewed unshrinkingly. License of speech, obscenity upon the stage and in the "movie," the propagation of criminal information are all defended in the name of liberty. Their eyes shall be opened. But they shall likewise be as gods. Denying the eternal Creator, each one becomes a law and a god unto himself. He is perfectly consistent, for there is then no higher authority than himself. Obedience to social conventions depends upon his whim. The roseate dream of aiding towards the evolution of humanity is of no binding force. Self-evolution, complete self-expression, "the will to power" or "the will to pleasure," in the jargon of the day, these and the like are his aims. Why should he submit to laws, whether of man, of nature or of God, when his will is opposed to them? The self-realization he is striving for is that promised by Satan in paradise: "Your eyes shall be opened: and you shall

be as gods." A civilization based upon these doctrines would not differ in the slightest from the civilization that was swept away by the deluge.

It is, therefore, an old, old tale: that story of the superman and superwoman. But it is a tale, too, that at every turn ends in ruin and desolation. Even now the falling birthrate of Europe has been answered by a deluge of blood. America is rapidly preparing a scourge of God for herself. With the millions of children receiving no religious instruction in school or out of it; with Socialism and anarchism sounding their trumpets and winning their victories, as in consequence we might well expect; with birth-controllists demanding that what is practised by the rich should not be withheld from the poor, we are rapidly preparing the way, as they proudly tell us, for a race of supermen and superwomen—and after them, the deluge!

THE SPECIOUS ARGUMENT

THE universal evolution of this race, we are taught, is not possible except by the limitation of births. Fewer and better babies, is the demand. Families are to be strictly limited, even by law, "so as to give each child a fair physical as well as a fair economic start in life, that a race of supermen and superwomen may guide the destinies of the nation in the future." To this specious argument we need only answer that there can be no hope of improving our civilization by adding to poverty, where such exists, the curse of God. The supermen and superwomen who will be developed by such a system are those we have sufficiently described, and their fate will be as the fate of their kind in the past. The problem that vexes us has long ago been solved by Christianity. There is indeed the possibility of self-restraint where both parties consent and the restraint is practised in the spirit of Christian purity, but it is the duty of the State to provide that the child can be properly cared for by the parents in cases of misfortune. A godless world has been responsible in many instances for entirely false social and economic conditions, and the miseries consequent upon them that same world would now cure by adding to them the violation of a most sacred commandment of God.

The danger to civilization lies, not in the large families, however poor, with the blessing of God upon them and their unflinching trust in Him who provides even for the young of the sparrows, but in the families, whether large or small, that have cast aside the law of God and are brought up in ignorance of His saving and humanizing doctrines.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

A New School of Agriculture

ACCORDING to the *Chicago Tribune*, a school of agriculture was opened at St. Viator's College, Bourbonnais, Illinois, on November 20. Associated with the faculty are professors who have been doing excellent work at Notre Dame, Harvard, and Nebraska, and the new school begins its course with every prospect of a long and useful career.

In a recent address before the farmers of Kankakee county, President O'Mahoney declared that it was inconsistent for farmers to educate their sons for a commercial or professional life, and then expect them to be content to remain on the farm. The young man who will be content to remain on the farm must have his training in the direction of the farm, and not away from it.

There is great need for institutions of this kind, particularly in the great farming regions of the Middle West. In this section of the country, but particularly in the South, a well-developed

school of agriculture under Catholic auspices would effect untold good. It is greatly to be regretted that many suitably situated Catholic colleges in the West and South, are prevented by lack of funds from this undertaking this work. As pointed out by A. C. Minogue, in a recent number of AMERICA, the country has its social and economic problems no less than the city, and the Catholic agricultural school, with its appeal to those young men and women not reached by the classical college, would prove a factor of great value in their solution.

A Loss to American Letters

MISS MOLLY ELLIOT SEAWELL, novelist, playwright, and biographer, died in Washington, on November 15, at the age of fifty-six. She was a writer of singular grace and charm. A few of her minor novels show the influence of the lighter school of French literature, but in her best work the Catholic note, while never inartistically obtruded, is clearly dominant. "The House of Egremont," perhaps her most finely conceived novel, is a stirring tale of the days of persecution in England, and of the fortunes of the Catholic yeomen and gentry who followed the unhappy James to France, to become pensioners of his Most Serene Majesty, Louis XIV. Although not written with that end in view, one of her books, "Twelve Naval Captains," attained the unusual distinction of being adopted as a text at the Naval Academy. An uncompromising enemy of feminism in all its forms, Miss Seawell was a valued aid to many charitable and religious associations.

Oblates of Mary Immaculate

THE Oblates of Mary Immaculate have fittingly celebrated the centennial year of their foundation by the dedication of a new house of studies at the Catholic University in Washington. During the century which elapsed since the establishment of the Congregation by Mgr. de Mazenod, afterwards Bishop of Marseilles, its missionaries have gone forth to many parts of the earth, laboring with heroic zeal to spread the light of the Gospel. Even in the first ten years of their existence, as their historian records, "they carried the banner of Mary Immaculate, side by side with the Cross, from the Atlantic seaboard of Labrador to the Pacific slopes of British Columbia and into England, the United States and Ceylon." Another decade of years passed and they had extended their labors to Ireland, Scotland, Belgium and South Africa. Later flourishing communities were founded by them in Italy, Spain, Holland, Germany, Mexico and Australia. Father Lucien Lagier was the first Oblate to enter the United States. In 1842 he was sent from Canada to look after the interests of the French Canadians resident here, having almost half a continent for the field of his missionary zeal. The first Oblate community within the States was founded at Brownsville, Texas, in 1849. Two years later five Fathers came from Canada to establish the second community at Buffalo, a barn serving them for church where the poorest laboring classes assembled on Sunday to hear Mass and receive the Sacraments. To teach the Gospel to the poor is the Oblate's mission. In 1853 they settled at Plattsburg, N. Y., and in 1868 took charge of the fast growing colony of French Canadians in Lowell, Mass. In 1883 the first American province was formed, distinct from Canada, with its novitiate at Tewksbury, Mass., and in 1904 the expansion and development of the Congregation in the United States made the division of its territory into two provinces necessary, each with its own house of preparatory studies, its novitiate and scholasticate or seminary. The blessing of Pope Leo XII, addressed to the Founder at the close of the solemn ceremonies of the ratification of the rules and con-

stitutions of his Congregation, has thus been realized: "Increase and multiply."

Death of Poland's Great Novelist

NEWS was received in New York on November 16, of the death at Vevey, Switzerland, of the famous Catholic novelist, Henryk Sienkiewicz. Born in Poland in 1846, the son of a country squire, the future litterateur gave early promise of unusual ability. He witnesses the attempts of Russia to denationalize his country, and was a student at the University of Warsaw at a time when the Polish language was officially proscribed in Poland's chief seat of learning. At the age of twenty-two, he began a career of travel, usually on foot or by stage, which took him to every part of Poland, and later, drifting into Russia, at one time edited a newspaper in Petrograd. In 1877, he came to the United States as a member of a colony of musicians and artists, near Los Angeles. The colony lasted but three years, and on its dissolution, he returned to Europe, and began the publication of his great historical novels. "Fire and Sword," "The Deluge," "Pan Michael," and "Quo Vadis," the last-named of which has been translated into thirty languages, are his most notable works. He was happy in his American translator, the Catholic linguist Jeremiah Curtin, whose transcriptions are not unworthy of their great originals. By competent critics, Sienkiewicz has been ranked with the master figures of literature. From the outbreak of the war, although broken in health, Sienkiewicz took an active part in organizing associations for the relief of his devastated country.

Catholic Educational Association

THE successive annual reports of the Catholic Educational Association form a valuable library of pedagogy. They represent the status and development of the Catholic educational thought of our country. The various subjects assigned for papers and discussions are treated with sufficient detail to offer serviceable suggestions for teachers and for all interested in education. The thirteenth volume is now added to this series. It contains much that is of unusual merit and a proper insistence is placed upon giving to our teaching that distinctively Catholic tone which is the only reason for its existence and at the same time the cause of its undoubted superiority over every other form of pedagogy. Thus in the formation of American citizens, as Dr. Shields points out in his contribution, the cultivation of the natural virtues is the highest aim of the State schools, while the Catholic school "aims at the cultivation of these virtues as intensified and exalted to the supernatural order." It is impossible to achieve this same result by a combination of public school and Sunday school, for, as he rightly adds, "the unitary character of life and the inseparable relations of nature and grace, demand that the natural and the supernatural unfold in the child-mind simultaneously and in their true relations." In literature, in art, in social culture and refinement of every kind a thoroughly Christian training alone can give promise of the highest perfection attainable through education. But to guard these ideals is not the only duty of the Catholic Educational Association. It must likewise stand as a watchman in Israel to point out the dangers from without. "Our schools have now complete liberty and independence," said another of the speakers at the Thirteenth Annual Convention. "We are better situated than Catholics in most countries of Europe, although we suffer from a double tax. The essential thing for us is the complete preservation of the liberty and independence of our Catholic education. We must above all things, then, hold to this essential liberty and independence, and not barter it for a mess of pottage."